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THE

ECCLESIAZUSAE OF ARISTOPHANES

ACTED AT ATHENS IN THE YEAR B.C. 393

THE GREEK TEXT REVISED

WITH A TRANSLATION INTO CORRESPONDING METRES
INTRODUCTION AND COMMENTARY

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THE
ECCLESIAZUSAE OF ARISTOPHANES

THE TRIBUTE OF

PLATO THE PHILOSOPHER

TO

ARISTOPHANES THE POET

(being the 11th Platonic Epigram in the Greek Anthology)

The Graces sought a heavenly shrine, which ne'er
Shall come to nought,
And in thy soul, Immortal Poet, found
The shrine they sought.

INTRODUCTION

The Ecclesiazusae has come down to us unaccompanied by any didascalia or other evidence of its date, beyond what may be gathered from the play itself and the comments of the Greek Scholiasts thereon. But the information derivable from these sources makes it abundantly clear that the play was exhibited in the spring of the year B.C. 393, in the third year of the 96th Olympiad, when Eubulides was archon.

In the opening scenes of the comedy, the women, disguised as men, are practising the part which they are shortly to play in the Assembly, *ἐκκλησία*, of the Athenian people. And Praxagora, their leader, delivers a speech of considerable length, in the serious part of which she is doubtless expounding the poet's own views respecting the political condition of Athens. She arraigns the policy of the people for its total want of continuity; she avers that they are perpetually chopping and changing; enamoured of one course to-day, and of the opposite course to-morrow; and in illustration of her statement, she says:

τὸ συμμαχικὸν αὖ τοῦθ', ὅτ' ἐσκοπούμεθα,
εἰ μὴ γένοιτ', ἀπολεῖν ἔφασκον τὴν πόλιν.
ὅτε δὴ δ' ἐγένετ', ἤχθοντο· τῶν δὲ ῥητόρων
ὁ τοῦτ' ἀναπείσας εὐθὺς ἀποδρὰς ᾤχετο.

"Then again this Alliance, when we were deliberating about it, they vowed that not to conclude it would be the ruin of the State: but when once it *was* concluded, they were disgusted with it; and the orator who persuaded them into it had straightway to cut and run." Lines 193–196.

On this passage the Scholiasts remark, *περὶ τοῦ συμμαχικοῦ, Φιλόχορος*

ἱστορεῖ ὅτι πρὸ δύο ἐτῶν ἐγένετο συμμαχία Λακεδαιμονίων καὶ Βοιωτῶν. "As to the Alliance, Philochorus relates that, two years before, an Alliance had been concluded between the Lacedaemonians and the Boeotians." But as the speaker is referring to an alliance entered into not by the Lacedaemonians, but by the Athenians, Petit has, with general consent, substituted Ἀθηναίων for Λακεδαιμονίων in the Scholium. And that this is really what the Scholiasts meant is made still plainer by the circumstance that the orator who fell into discredit for pushing the treaty through is by them (on line 196) declared, however wrongly, to have been the illustrious officer Conon, the inveterate enemy of the Lacedaemonians.

We get therefore so far that, according to the statement in the Scholium, the Ecclesiazusae was acted two years after an alliance had been contracted between the Athenians and the Boeotians, an alliance which was considered of momentous, and even of vital, importance to Athens: and that with this alliance the name of Conon was, or might have been, in some way connected. And we have next to consider whether we find in history, within the period admissible for the production of this play, any treaty of alliance between the Athenians and the Boeotians which will answer the foregoing conditions.

Now the disastrous termination of the Peloponnesian War not only annihilated the Athenian empire, it reduced Athens herself to the position of a mere satellite and dependency of the Spartan leadership. The Athenians[1] were bound to follow wherever Sparta might lead; her

[1] Xen. Hell. ii. 2. 20.

The scytale-dispatch in which the Ephors originally announced the decision of Sparta as to the fate of her fallen rival is preserved by Plutarch.

Τάδε τὰ τέλη τῶν Λακεδαιμονίων ἔγνω· Καββαλόντες τὸν Πειραιᾶ καὶ τὰ μακρὰ σκέλη, καὶ ἐκβάντες ἐκ πασῶν τᾶν πολίων, τὰγ αὐτῶν γᾶν ἔχοντες, ταῦτά κα δρῶντες τὰν εἰράναν ἔχοιτε, αἰ χρῄδοιτε, καὶ τοὺς φυγάδας ἀνέντες. Περὶ τᾶν ναῶν τῶ πλήθεος, ὁκοῖόν τί κα τηνεὶ δοκέῃ, ταῦτα ποιέετε. Plutarch's Lysander, chap. 14.

"Gin ye ding doon Peiraeus an' the Lang Shanks" (τὰ μακρὰ σκέλη, the Long Walls) "an' gang oot o' a' the touns, an' bide in yer ain countree, ye can hae Peace. an' ye wull; forbye ye maun tak' hame yer exiles. Anent the nummer o' the ships, wat sall be determined there, that do ye."

enemies were to be their enemies, and her friends their friends; their navy was limited to twelve triremes; and the demolition of the Long Walls left them open at once to a blockade by the formidable armies of the Peloponnesian Confederacy.

In this state of humiliation Athens remained for about nine years, from B.C. 404 to B.C. 395.

Yet at the very moment of her fall an undercurrent was working which was ultimately to lift her, not indeed to her former supremacy, but to a position of dignity and complete independence.

At the time when Athens lay helpless at the feet of her conquerors, a great congress was held at Sparta for the purpose of deciding upon her fate. Many states, and more especially Thebes and Corinth, were urgent that no terms of any kind should be granted her; insisting that the city should be razed, and all the citizens sold into slavery; and that sheep should pasture over the ground which once was Athens. The Lacedaemonians stood resolutely between Athens and this terrible vengeance, declaring that they would not reduce to slavery an Hellenic city, a city too which had done such splendid service for Hellas in the hour of her gravest peril. And, overruling the eager hostility of the most powerful members of the Confederacy, they granted the terms of peace which have already been mentioned [1].

[1] Xen. Hell. ii. 2. 19, 20; Isocrates, de Pace 94, Plataicus 34; Plutarch, Lysander, chap. 15.

Plutarch tells us that Lysander and the allied generals in the camp before Athens, in the midst of their deliberations as to her fate, adjourned for a while to a banquet. There, amidst the wine and music, a Phocian sang the opening lines of the first Choral song in the Electra of Euripides, *Daughter of Agamemnon, I came, O Electra, to thy humble cottage.* Thereupon all the company were moved with compassion, thinking that the fate of that famous princess bore some resemblance to the fate which they themselves were even then meditating for the famous city. Thenceforward milder counsels prevailed.

It is to be hoped that there is some foundation for the anecdote about the Electra, and that the melodies of Euripides were to some extent instrumental in mitigating the misfortunes of Athens herself, just as, the same authority informs us, they had been instrumental, some years before, in ameliorating the lot of the Athenian prisoners at Syracuse. But the setting in which the anecdote

No moment in all Hellenic history after the great Persian invasion was so noble as this, when Sparta saw her great antagonist prostrate at her feet, forgot the bitter rivalry of the last seven and twenty years, remembered only their comradeship in the death-struggle against the Mede, remembered the gallantry and self-devotion of Athens in those heroic days, and proved herself a worthy representative of the men of Thermopylae and Plataea. Not a life was taken; no Athenian was injured in purse or person; no trophies, not even the Spartan shields captured at Sphacteria, were reclaimed, but Athens was left with all her wealth of architecture and sculpture, with all her art-treasures, and temples, and choruses; still an "eye" of Hellas, still the noblest and the loveliest of all Hellenic cities.

The spirit of the dead Callicratidas must have been strong in the Spartan councils on that day, when the Peloponnesian War was closed with this great act of forbearance and magnanimity. And yet, though it displayed Sparta for the moment as the true Pan-Hellenic leader, though it invested her with a claim to our admiration even surpassing what is due to her military glories, it undoubtedly sowed the bitter seed which culminated in her own downfall.

Thebes and Corinth, the main props of the Confederacy which acknowledged the leadership of Sparta, were naturally aggrieved to find their fondest wishes overruled, and their hostility to Athens rebuked, by the generous moderation of the Spartan decision. And very shortly afterwards the Thebans[1] certainly, and according to Justin the Corinthians

has reached us is plainly apocryphal. The fate of Athens was not left to the decision of Lysander and the allied generals in the camp before her walls. It had already been determined by the authorities at Sparta.

[1] Xen. Hell. iii. 5. 5; Plutarch, Lysander, chap. 27; Justin. v. 10. Justin's words are "Interea Thebani Corinthiique legatos ad Lacedaemonios mittunt, qui ex manubiis portionem praedae communis belli periculique peterent. Quibus negatis, non quidem aperte bellum adversus Lacedaemonios decernunt, sed tacitis animis tantam iram concipiunt, ut subesse bellum intelligi posset." Plutarch, on the other hand, is clear that the Thebans alone made the claim and received the rebuff, Θηβαῖοι μόνοι, τῶν ἄλλων συμμάχων ἡσυχαζόντων. And this is more in accordance with the statement in Xenophon. It seems probable that

also, received a further rebuff from Sparta: their claim to share in the wealth which Lysander had brought from Asia for the more effectual prosecution of the war being absolutely repudiated by the Spartan government. Thenceforward they began to draw away from her side. And in the following year when Sparta again summoned her allies to invade Attica, and put down the popular party under Thrasybulus, it was noticed that the only states[1] which did not obey the summons were Thebes and Corinth. Nor did these two states ever again act in unison with that great group of Hellenic peoples which recognized Sparta as their chief and leader.

Some two years later the Lacedaemonians went to war with Elis, and summoned the Confederacy to assist them. Again there were two exceptions to the unanimity with which the allies, including the Athenians, obeyed the call; and again those two exceptions[2] were Thebes and Corinth.

It was, seemingly, in the year B.C. 396 that Agesilaus was planning his great expedition to Asia Minor. His mind was full of mighty projects and lofty hopes: even dreaming of those gigantic successes the achievement of which was reserved for a later period, and for a Macedonian king. He was a second Agamemnon, conducting the hosts of all Greece to conquer a mightier Troy: a Pan-Hellenic leader, retorting upon Persia the invasion of Hellas by Xerxes. He named a rendezvous to which all the troops were to repair, and sent messengers to all the Hellenic cities, both within and without Peloponnesus, fixing the particular quota which each was expected to send[3]. The Boeotians appear to have returned a blunt refusal. The Corinthians alleged (and Pausanias actually gives credit to their allegations) that they were most desirous of coming, but were deterred by an evil omen, the recent

Justin, or rather Trogus Pompeius whom he follows, was misled by the fact that at this time the Thebans and Corinthians were generally acting together.

[1] Xen. Hell. ii. 4. 30. [2] Ibid. iii. 2. 25.

[3] Ibid. iii. 4. 3; Id. Agesilaus, chap. 1; Plutarch, Agesilaus, chap. 6; Pausanias, Laconica, ix. 1.

destruction of their Temple of Olympian Zeus. Anyhow neither Thebans nor Corinthians came. On this occasion, too, the Athenians excused themselves, on the plea that they had not yet sufficiently recovered from the effects of the Peloponnesian War.

So far the symptoms of alienation were merely of a negative character. Thebes and Corinth had not moved with the rest of the Confederacy at the summons, and under the leadership of Sparta, but neither had they proceeded to any overt acts of hostility. But before Agesilaus had started for Asia, the Boeotians had offered to him, and through him to Sparta, a direct and deliberate insult. The King of Sparta, in emulation of his great predecessor the King of Mycenae, was desirous of inaugurating his expedition by a preliminary sacrifice at Aulis, in honour of the Goddess Artemis[1]. He left the fleet assembled at the southern promontory of Euboea, and came with a single trireme to Aulis to perform the sacrifice. The victims were slain, their thigh-bones and fat were on the altar, the fire was kindled, when suddenly a squadron of Boeotian cavalry, hastily dispatched by the Boeotarchs, appeared upon the scene and put a forcible stop to the proceedings; even driving Agesilaus himself from the temple, and casting from the altar and throwing about in all directions the half-consumed sacrificial meats. It was said that the rites were not being performed in the proper and customary manner; but we are not here concerned with the right or wrong of the affair. In any case the conduct of the Boeotians was a grievous affront, and a deliberate provocation, to the Commander-in-Chief of the foremost Hellenic state. The sacrifice

[1] Xen. Hell. iii. 4. 3, 4; Plutarch, Agesilaus, chap. 6; Pausanias, Laconica, ix. 2. The principal victim was a deer, *καταστέψας ἔλαφον ἐκέλευσεν ἀπάρξασθαι τὸν ἑαυτοῦ μάντιν*. Plutarch, ubi supra.

The deer was in many ways specially associated with Artemis; but on the present occasion its sacrifice was peculiarly appropriate, because (as the later legends told the tale) it was a deer, substituted by the Goddess for Iphigenia, that Agamemnon really sacrificed at Aulis.

ἀλλ' ἐξέκλεψεν, ἔλαφον ἀντιδοῦσά μου
Ἄρτεμις Ἀχαιοῖς.—Iph. in Taur. 28, 29.

which was to redound to the glory of Agesilaus was turned into a bitter humiliation; and he re-embarked on his trireme in great anger, calling the Gods to witness the insulting conduct of the Boeotians.

The incident was not forgotten; and when at the commencement of the year B.C. 395 the Phocians, assailed by the Boeotians, applied for help to Sparta, the latter[1] at once seized the opportunity of declaring war against Thebes, and summoned the Peloponnesian Confederacy to invade Boeotia. Only one member of the Confederacy refused to comply, and of course that member was Corinth[2]. The army from Peloponnesus, led by Pausanias the King, was to invade Boeotia from the south: whilst another army, under Lysander, the greatest general and most influential personage in Hellas, was to enter it on the north-west from Phocis. The two armies were to meet at Haliartus.

Alarmed at these formidable preparations the Boeotians sent an embassy to Athens, to propose an alliance, and the formation of an Anti-Spartan League. The speech of their envoy, as preserved, or invented, for us by Xenophon, points out in strong and exaggerated language the benefits which might accrue to Athens herself from the proposed alliance. "Ye will become," says the orator, "far greater than ye ever were; ye will be leaders of all: of ourselves, of the Peloponnesians, of your former subjects, yea of the great king himself."

The question for the Athenian Assembly to decide was one of vital and absorbing interest. Should they, or should they not, concur with Thebes in establishing an Anti-Spartan League, to which Corinth at all events was quite certain at once to accede? If they did, they would, for the first time since their fall, be moving out of the shadow of the Spartan supremacy, and would become once more a free and independent Republic. But they would be uniting themselves to their deadliest enemies, against the very Power which, nine years before, had shielded them from the relentless vengeance of those very enemies. They would be performing an act of great political ingratitude, and

[1] Xen. Hell. iii. 5. 5.

[2] Ibid. iii. 5. 17.

at the same time of great political hazard. If Thebes and Corinth were again to attack them, they had forfeited all claim to be again protected by Sparta; whilst if Thebes and Corinth were to make peace with Sparta, they would be wholly unable, in the present state of their fortifications, to make any show of resistance to the Peloponnesian armies. It must have been a time for great searchings of heart amongst the wisest Athenians; and Thrasybulus, then the most eminent leader of the people, seems to have been seriously perplexed and uncertain which course it would be more prudent to adopt. For this was doubtless the occasion on which he first promised the Lacedaemonians to speak in their favour, and then, changing his mind, excused himself on the ground of sudden[1] indisposition. He does not seem however to have taken an active part against them. I do not know on what authority he is represented by Bishop Thirlwall and Mr. Grote as moving the resolution to accept the Theban proposal, or by Mr. Mitford as "countenancing the measure." He seems to have done nothing beyond communicating the resolution, when passed, to the Theban envoys, and that too in somewhat ungracious terms, showing that he was fully alive to the perilous character of the step.

However very many, πάμπολλοι, spoke in favour of the alliance, and it was ultimately accepted by the Assembly without a dissentient vote. The Athenian troops at once started for Haliartus, and though the engagement in which Lysander was defeated and slain took place before their arrival, yet their subsequent presence had a determining influence upon the campaign, and compelled the ignominious evacuation of Boeotia, without a battle, by the army of Pausanias.

This great and striking event, the "march to Haliartus" as it was

[1] See line 356 of this play, and the note there. It must be remembered that this is not a piece of gossip, retailed by Plutarch or some other anecdote-collector: it was a statement made before the whole Athenian people within two years after the event.

Pausanias (Laconica, ix. 5) says that the Athenians had sent an embassy to Sparta, urging her to accept arbitration instead of going to war. But this does not seem to be confirmed by any other authority.

commonly called, made a deep and lasting impression upon the Athenian mind. "For ye, O men of Athens," says Demosthenes, some sixty-five years afterwards, "when the Lacedaemonians were masters of sea and land, and controlled all countries round about Attica with their harmosts and their garrisons—Euboea, Tanagra, the whole of Boeotia, Megara, Aegina, Cleonae, the other islands—whilst ye, for your part, had no ships, and your city no walls, ye marched out to Haliartus, and not many days afterwards to Corinth: though the Athenians of that time had much ill to remember against the Corinthians and the Thebans for their conduct in the Deceleian war; but they remembered it not. Far from it[1]." And the name of Haliartus became so familiarly associated with the glories of Athens that more than two centuries later when the Romans, in their war against Perseus, conquered and destroyed the town, the Athenians preferred a request that the site might be given to themselves. One would infer from Polybius[2], who speaks of their request with some indignation, that the petition was refused; but Strabo[3] tells us that the Romans did in fact give them the site, and that in his time it was still in their possession.

Here then we find an alliance which precisely answers to the description given in the speech of Praxagora. That this was the one chance for Athens, that its refusal would ruin the city, is just what some, at least, of the "many orators" who advocated the alliance might reasonably be expected to urge. But Praxagora goes on to say that, when the Athenians had got the Alliance, they became disgusted with it. Can this be truly said of the Anti-Spartan League within two years of its inception, that is to say in the spring of B. C. 393? About this there is no doubt whatever.

[1] De Coronâ, 118.
Mantitheus, in the sixteenth oration of Lysias, says that when the Athenians made the treaty with the Boeotians and marched to Haliartus (ὅτε τὴν συμμαχίαν ἐποιήσασθε πρὸς τοὺς Βοιωτοὺς, καὶ εἰς Ἁλίαρτον ἔδει βοηθεῖν) it was thought that the hoplites were undertaking a service of great danger, but that the cavalry would run but little risk.

[2] xxx. 18.

[3] ix. § 30.

At first, indeed, everything seemed to promise well. The League was joined at once by the Corinthians and the Argives, and shortly afterwards by the Euboeans, the Acarnanians, the Leucadians, and other states[1]. The Spartan garrisons and alliances beyond Boeotia were swept away, and the Phocians completely defeated. And when in the following spring and summer (B. C. 394) a large[2] army, composed of contingents from all the members of the League, was gathered together at Corinth, the confidence of the leaders was unbounded. Timolaus of Corinth proposed an immediate march on Sparta: for rivers, said he, are smallest at their source, before they become swoln by the influx of their tributaries, and wasps are most easily destroyed in their nests. Doubtless too there was another reason, the hope of concluding the war off-hand before Agesilaus could return from Asia Minor. The proposal of Timolaus was adopted, and the army, leaving its great camp near Corinth, marched southward as far as the famous valley of Nemea. But they had underrated the military spirit and the military resources of their opponent. Instead of attacking Sparta at home, they were forced to retrace their steps to repel an attack by Sparta on their own headquarters. A Peloponnesian army, nearly as large as their own, had marched through Sicyon, and was ravaging with sword and fire (τέμνοντες καὶ κάοντες τὴν χώραν) the territory of Corinth. The battle between these two mighty Hellenic armies, ἡ μεγάλη μάχη πρὸς Λακεδαιμονίους, ἡ ἐν Κορίνθῳ, as[3] Demosthenes describes it, resulted in the total rout of the army of the League, and the

[1] Diodorus, xiv. 82.

[2] "The fighting men of all descriptions," says Mr. Mitford, "must have amounted to 50,000." This seems a fair computation. The hoplites alone, Xenophon tells us, numbered 24,000; viz. 7,000 Argives, 6,000 Athenians, 5,000 Boeotians, 3,000 Corinthians, and 3,000 Euboeans, iv. 2. 17.

[3] Adv. Leptinem 59. It seems probable that between eighty and a hundred thousand men were engaged in the conflict: a fighting force which, had it combined, might have overthrown all the armies of Persia. Such was doubtless the reflection of Agesilaus when he heard of the great battle, and not, as Xenophon (Ages. vii. 5) reports him to have said, that those *slain in the conflict* would have been adequate to the task, which would have been an absurd exaggeration. Later writers merely copy Xenophon.

main body of the [1] Athenian troops, assailed at once in front and on their left flank by the Lacedaemonians, suffered more severely than any other contingent. The defeated army fled for safety to the walls of Corinth, but the Lacedaemonians were following hard after them; the gates were shut in their faces, and the fugitives were compelled to take refuge in the neighbouring [2] camp from which they had issued, only a few days earlier, in the confident expectation of a victorious march upon Sparta.

The battle of Corinth was fought in the summer of B.C. 394; and its result made it evident that, even in the absence of the army of Agesilaus, Sparta was more than a match for the Anti-Spartan League. And before that summer had passed away, Agesilaus returning from Asia, and having traversed Thrace, Macedonia, and Thessaly, entered Boeotia from the north, and inflicted another defeat on the army of the League in the

[1] Xen. Hell. iv. 2. 21. "We lost good men at Corinth," says Plato (Menexenus 17), who is supposed to have taken part in the battle; Aelian, H. V. vii. 14, Aristoxenus cited by Diog. Laert. (Plato, segm. 8.) The statement is probable enough; but the witnesses are not above suspicion; since Aelian says that he was also present at the battle of Tanagra, and Aristoxenus that he was present at the battles of Tanagra and Delium. Now these three battles, Tanagra, Delium, and Corinth, are all incidentally mentioned in the Dialogues of Plato; but of course he could not have been present at Tanagra or Delium.

[2] ἐς τὸ ἀρχαῖον στρατόπεδον, Xen. Hell. iv. 2. 23. Not "the position which they had left in the morning, on the Nemea," as Bp. Thirlwall supposes; a position which could not have been styled τὸ ἀρχαῖον στρατόπεδον, and between which and the fugitives the whole Peloponnesian army was interposed. The "original" or "ancient" camp, was the great camp outside the walls of Corinth, which had been occupied for many months, first by the Athenians, Boeotians, Corinthians, and Argives alone; then, also by the contingents from the other states as they severally arrived; and finally, by the entire army whilst the Council of War was in session, and during the period which intervened before the march southward began. It was no doubt sufficiently strong to prevent any attack by the Spartans.

Demosthenes (adv. Leptinem 59, 60) says that although one Corinthian faction was for closing the gates, the Philo-Athenians insisted on their being opened, and received the fugitives into the town. It would seem therefore that after the defeated troops had taken refuge in the neighbouring camp, some of them, probably the sick and wounded, were admitted into Corinth.

battle of Coronea. Here again [1] an Athenian contingent formed part of the defeated army; but we have no mention made of its losses, and probably they were slight compared with those sustained in the battle of Corinth.

Thus within a few weeks [2] the entire aspect of affairs had, as regarded Athens, undergone a serious change for the worse. She had lost many citizens without any beneficial results; the whole force of the League had been defeated both in the north and in the south; the bright hopes with which the year B.C. 394 had commenced, had altogether died away; divided counsels were already making themselves felt at Corinth, and it was but natural that the Athenians should become disgusted, *ἤχθοντο*, at the failure of all those brilliant expectations, through which they had been induced, less than two years before, to take so active a part in the formation of the Anti-Spartan League.

It was at this juncture, at the commencement of the year B.C. 393, that Praxagora comes forward, in the play before us, to condemn the vacillating policy of the men, and to propose that the government of Athens shall be henceforth entrusted to the women, as the more stable and conservative sex. But before we discuss her proposals, there are two other points to be mentioned.

We have already seen that, according to the Scholiast, the orator who persuaded the Athenians to contract the alliance with Thebes, and was, in consequence, obliged to leave the country, was none other than Conon; *Κόνωνα λέγει*, is his comment on line 196. This, of course, is a mere

[1] Lysias, pro Mantitheo.

[2] We can fix these dates with a precision generally unattainable owing to the fact that an eclipse of the sun took place shortly *after* the battle of Corinth and immediately *before* the battle of Coronea. Agesilaus was at this time hastening from the Hellespont to Boeotia. The news of the victory at Corinth met him at Amphipolis (Xen. Hell. iv. 3. 1), when he had passed through Thrace and a part of Macedonia. The eclipse, which is calculated to have occurred on August 14, B.C. 394, took place after he had passed through the rest of Macedonia and Thessaly, and had entered Boeotia; indeed, just as the skirmishing began which was the prelude to the battle of Coronea.

delusion. Conon had never set foot in Athens since the disaster at Aegospotami; Aristophanes would not have described that gallant officer simply as one τῶν ῥητόρων; nor did he ever fall into discredit with the Athenian people. Why then, it may be asked, was his name so intimately connected, in the mind of the Scholiast, with the Anti-Spartan League? It was because, whatever benefit accrued to Athens from the League, she derived through the intervention of Conon. Already, before the commencement of B.C. 393, whilst the horizon was so dark and threatening at home, it was known that he had won a great victory over the Lacedaemonian fleet at Cnidus, a victory which was speedily followed by the downfall of the Lacedaemonian power in the islands and beyond the sea. This victory, however, was not won for Athens; it was achieved by the Persian fleet, consisting of Greek and Phoenician triremes, under the joint command of Conon and Pharnabazus; and the isles of Greece and cities of Asia Minor delivered from the Spartan harmosts and garrisons were not handed over to Athens, but were left as free and independent states. But before another year had rolled away, before the spring of B.C. 392 had arrived, a brilliant and marvellous change, one might almost say a resurrection, had taken place in the affairs of Athens. Conon had returned, bringing the Persian fleet, and an ample supply of Persian gold to secure her safety; the other members of the League had readily assisted, Thebes alone sending 500 skilled workmen; the Long Walls had risen again, the fortifications of Peiraeus were restored, and Athens was entirely delivered from the doubts and the dangers which had so long beset her. At the commencement of B.C. 393 Athens was in a state of disquiet and perplexity, still halting between two courses. There was no doubt or wavering at the commencement of B.C. 392. Her safety was assured. She had been finally launched on a new career of prosperity.

The foregoing considerations might of themselves be sufficient to show that Petit and Mr. Fynes Clinton, in giving B.C. 392 as the date of the Ecclesiazusae, have fixed it a year too late. The deservedly high reputa-

tion of Mr. Fynes Clinton in chronological questions has obtained universal acceptance for that date, although the speech of Praxagora, from beginning to end, cries out against it, and demands the previous year. And clear as the internal evidence is in favour of B.C. 393, the external evidence is almost equally clear. The subjoined table of the years of the 96th Olympiad may assist us in an examination of the grounds on which those two distinguished chronologers have come to a wrong conclusion:

Olympiad 96.	Athenian Archon.	Years B.C.
1	Phormio	396, 395.
2	Diophantus	395, 394.
3	Eubulides	394, 393.
4	Demostratus	393, 392.

The question is whether the Ecclesiazusae was exhibited in the archonship of Eubulides, or in that of Demostratus. And this to a great extent depends upon another question, viz. whether τὸ συμμαχικὸν, which is said to have been concluded two years before its exhibition, was concluded in the archonship of Phormio, or in that of Diophantus.

Now Petit (to consider his theory first) fixes on the wrong συμμαχία. He treats the συμμαχία, to which Praxagora refers, as being not the original Anti-Spartan League, but the subsequent accession to the League of Corinth and Argolis. And true it is that Diodorus, who has spoken of the original Anti-Spartan League and the march to Haliartus in the 81st chapter of his XIVth Book, does, when he returns to the subject in the following chapter, speak of an alliance being made, during the archonship of Diophantus, between the Athenians, Boeotians, Corinthians, and Argives. But it is impossible that these accessions to the League can have been the alliance of which Praxagora speaks. They were contemplated from the first; to them no opposition was possible; no orator was required to push them through; no one could have argued that the rejection of these new members would ruin the state, for the idea of rejecting them could not have occurred to anybody; nor were the Athenians afterwards vexed (ἤχθοντο) at having admitted them. In no one point does Petit's συμμαχία answer to Praxagora's συμμαχικόν. This

mistake as to the alliance is the sole foundation for Petit's date of the play, and the foundation being removed the superstructure falls.

Mr. Fynes Clinton of course avoids the error into which Petit, and after him Paulmier, fell. He recognizes that by the alliance Praxagora must mean the original Anti-Spartan League and the march to Haliartus, but he places these events a year too late, viz. in the archonship of Diophantus. His sole authority is an observation of Plutarch [1] that an oracle was thought to refer to the two battles of Delium and Haliartus, the latter ὕστερον ἔτει τριακοστῷ γενομένην than the former. But Plutarch's authority on a matter of chronology is of very slight value; and Mr. Fynes Clinton seems to have overlooked the express statement of Diodorus [2] that the formation of the Anti-Spartan League and the march to Haliartus took place *during the archonship of Phormio.* Diodorus arranges his facts in the form of annals, prefixing (in this part of his history) to the events of each successive year the names of the Athenian archon and the Roman consuls for that particular year. And his positive statement as to the date of an event very greatly outweighs an incidental remark of Plutarch. And here it is in entire accord with the conviction which must be borne in upon the mind of every thoughtful reader, from a careful perusal of the arguments and allegations of Praxagora.

It seems therefore on every ground absolutely certain, that the play was exhibited in February or March, B.C. 393, *after* the reverses sustained by the Anti-Spartan League, and *before* the arrival of Conon, and the rebuilding of the Long Walls of Athens.

Reverting now to Praxagora and her scheme for the future government of Athens, we find that the main argument put forward in support of her proposed γυναικοκρατία is based on the more conservative character of the female sex. Men, she says, are always in quest of novelty and change. Women abide by their principles, and the women of the present day use the same customs and follow the same practices that their predecessors have used and followed throughout all generations. Athens,

[1] Plutarch, Lysander, chap. 29. [2] Diodorus, xiv. 54, 81, 82.

imperilled by the restlessness of men, will be saved by the steadfast and sober adherence of women to ancient methods and venerable traditions. Yet no sooner does Praxagora by these arguments and for these purposes obtain the reins of power, than she spontaneously develops a scheme so startling and so novel, as to throw altogether into the shade the wildest extravagances of the men. It is a scheme of naked socialism, involving the community of goods, the abolition of marriage, and (what is one-sidedly called) the community of women.

How can we account for this singular phenomenon? It has no parallel in any other comedy of Aristophanes. The Chorus indeed will frequently go over to the side which it began by opposing, and sometimes one of the principal characters will yield to argument, or the stress of circumstances: but there is always enough in the play itself to determine and explain the change. Here, however, the heroine, who has been earnestly seeking power for one purpose, immediately employs it for the opposite purpose: her special mission being to put a stop to all political novelties, she at once introduces a political novelty so vast and revolutionary, that she doubts if the men can be brought to accept it. And there is not a syllable in the play to justify or account for her sudden change. It is therefore necessary to look for the determining cause in something outside the play itself.

And it seems impossible to doubt that the cause is to be found in the appearance, whilst Aristophanes was engaged on the Ecclesiazusae, of the Republic of Plato, or at all events of that part of the work which now constitutes Books II to V (inclusive)[1] of the Republic. After the

[1] The Republic of Plato purports to be the narration, by Socrates, of a conversation which had taken place on the preceding day. The Timaeus purports to be a conversation which took place on the day after the narration. And at its commencement Socrates, in response to an appeal by Timaeus, *ἐξ ἀρχῆς διὰ βραχέων πάλιν ἐπάνελθε αὐτὰ*, briefly recapitulates what he had said the day before, or in other words gives a short summary of the contents of the Republic. When he has done, he asks Timaeus whether anything has been omitted which should have been mentioned, and Timaeus replies in the negative. Yet Socrates has merely recapitulated the contents of Books II to V: whence many have concluded

death of Socrates, an event which occurred in June, B.C. 399, Plato, we are told[1], retired to Megara, then travelled to some other well-known philosophic centres, Cyrene, Italy, and Egypt, and was contemplating a visit to the Magians, but finally, διὰ τοὺς τῆς Ἀσίας πολέμους, gave up the idea, and returned to Athens. If by τοὺς τῆς Ἀσίας πολέμους we are to understand, as seems unquestionable, the expeditions of Dercyllidas and Agesilaus (which would naturally render it unsafe for an Hellenic citizen to journey into the interior of the Persian empire), Plato must have returned to Athens a year or two before the date of the present play. And this would be in accordance with the tradition that he took part in the battle of Corinth, B.C. 394, though, as we have already seen, the tradition itself rests on no very certain foundation. But, however this may be, it is clear that his Republic, either in its present, or in an incomplete, shape came into the hands of the Athenian people before the termination of that year.

Praxagora, therefore, having obtained supreme power at Athens, with, apparently, authority to remodel its institutions at her will, suddenly finds, all ready to her hand, as a delightful subject for caricature, the elaborate communistic schemes developed with such detail in this new philosophical treatise. Aristophanes was not the man to let such an opportunity escape him. What mattered Praxagora's consistency compared with this brilliant opening for philosophic chaff? And so the greatest novelty of all, a system of undiluted communism, is at once introduced, by the opponent of all novelty, into the practical everyday life of the people of Athens. Plato had foreseen that these theories were likely to attract the ridicule of the wits, τὰ τῶν χαριέντων σκώμματα, and though he could not have anticipated the form which that ridicule would take, yet the epigram prefixed to this Introduction shows

that the Republic, as originally composed, consisted of those four books only, and was expanded by Plato to its present size at a subsequent period. The question does not concern our present inquiry; since the theories caricatured by Aristophanes would anyhow have formed part of the original work.

[1] Diogenes Laertius. (Plato, segm. 6, 7.)

that he bore the poet no malice for the humorous and impersonal caricature.

It seems strange that any one should ever have doubted or ignored the very obvious fact that in the latter half of the Ecclesiazusae, Aristophanes is laughing at the communistic theories of the Platonic Republic. Many similarities of thought and diction between the Praxagorean and Platonic schemes will be found pointed out in the Commentary: and it really is quite inconceivable[1] that two writers, one a philosopher and one a comic poet, approaching the subject from such different points of views, should, independently of each other, by a mere fortuitous coincidence, have travelled over so exactly the same ground in (allowing for the grave purpose of the one and the comic purpose of the other) so exactly the same way. It will be sufficient here to consider a single instance. In both systems, though for widely different reasons, children will be unable to recognize their parents, and parents their children. In both cases this fact is only brought out in answer to a question. In both cases the question is propounded in the same form, not *Will they recognize?* but *How will they recognize?* (*πῶς διαγνώσονται*, Plato; *πῶς δυνατὸς ἔσται διαγιγνώσκειν*, Aristophanes) the answer being, of course, that no recognition is possible; all youths must consider themselves the children of all the old people. Out of this novel state of things a variety of strange and startling results might arise; but in both cases one, and one only, and that by no means the most obvious, is selected, viz. the greater security of the old people. For now, if a youth should assault (*τύπτῃ*, Plato, Aristophanes) his elder, the bystanders would at once interfere; since, for all they can tell, they may themselves be the children (Plato adds "or the brothers or the parents") of the sufferer. Is the identity of this peculiar

[1] "Vix negari a quoquam poterit, Ecclesiazusarum quam scripsit comicus fabulam contra ipsius Philosophi [Platonis] doctrinam disciplinamque fuisse compositam." Ranke, Commentatio de Aristophanis vita, section ii. See also the observations of M. Émile Deschanel in his Études sur Aristophane, p. 203.

train of thought, couched, as it is, in such similar phraseology, merely the result of an accident? *Credat Judaeus Apella. Non ego.*

Still a caricature, by its very nature, cannot be a fair representation of the thing caricatured: and no one would gather from Praxagora's wild proposals any notion of the real tone and spirit of the great philosopher's dream. Let us briefly touch upon some of the more salient points of difference between the two schemes.

And in the first place, the Platonic communism did not extend to the population at large, it was entirely confined to the φύλακες, or guardians of the state. These were a specially selected class of (say) 1,000 persons, of whom the elder and wiser were to be the governors, and the remainder the military protectors of the New Republic. And the question which Plato set himself to solve was how he could best ensure that these guardians should faithfully fulfil the high duties assigned them, and not themselves become a danger to the citizens they were intended to protect. Plato knew no better way, and probably there was no better way, of achieving this end, than to detach them as far as possible not only from all human frailty and all human passion, but even from all human sympathies and associations however innocent in themselves. Every detail of their training and education is elaborated by Plato with extraordinary care. From their earliest infancy they were to be surrounded by no influences other than those of beauty and goodness, and to be anxiously preserved "from all evil thoughts which may assault and hurt the soul." And when they were grown up, and enrolled among the actual guardians, they were to stand in the position of the Christian knights of former times, who had taken upon themselves the vow of poverty. They were to renounce all private property, and the ties of a separate family and home: they were to live in common, and have all things in common. And thus, it was hoped, they would be free from all private interests and predilections, and be qualified to carry out with a single mind the duties which they were selected to perform.

This then is the first great distinction between the system of Praxa-

gora and the system of Plato. The former applied to all the citizens for their own enjoyment; the latter only to a special class for the purpose of enabling them to fulfil more efficiently their special duties towards the state.

And secondly even as regards this special class of guardians, there was nothing, until its members had passed their prime (which Plato limits to the age of fifty-five for a man, and of forty for a woman), in any way resembling that promiscuous intercourse between the sexes which formed so prominent a feature in the system of Praxagora. On the contrary, until that limit of age was reached [1], no intercourse whatever was permitted excepting under the sanction of marriage, a marriage solemnized amid sacrifices and choral hymns, and invested with all possible sanctity. It is true that the marriage was merely a temporary one; the pairs were brought together for marriage by a professed sortition, secretly overruled, if necessary, by the judgement of the *ἄρχοντες*, and on the next solemn marriage-sortition, the husband and wife would in all probability find themselves assorted with, and married to, different partners. But however unsatisfactory [2] were the marriage

[1] *μετὰ ταῦτα, ὦ Γλαύκων, ἀτάκτως μὲν μίγνυσθαι ἀλλήλοις ἢ ἄλλο ὁτιοῦν ποιεῖν οὔτε ὅσιον ἐν εὐδαιμόνων πόλει, οὔτ' ἐάσουσιν οἱ ἄρχοντες. Οὐ γὰρ δίκαιον, ἔφη. Δῆλον δὴ, ὅτι γάμους τὸ μετὰ τοῦτο ποιήσομεν ἱεροὺς εἰς δύναμιν ὅ τι μάλιστα*, v. 8 (458 E). But this seems forgotten in the following chapter (461).

[2] The breaking up of the family relationship is, at all events to Christian minds, "the great blot in the Republic. True it is that Plato throws out his theory of marriage as a mere theory, not as either possible or expedient to be realized. True that in the circumstances of his days, in the hopeless irredeemable corruption of family life in Athens, he could scarcely trace the form of that high instrument in the hand of God, by which man is to be first reared into life, both in his body and his mind. True also that he would not destroy the instincts and affections of nature, but only multiply and transfer them, so that the whole state should be one family 'of fathers, children, and brothers'; as Christianity has realized the wish literally in all its parts, but by a spiritual marriage, and a spiritual regeneration. And true that his end was noble—to bind together the whole body in one, to extinguish all selfish affections, perhaps also even to purify and chasten (though the hope were vain), assuredly not to give a licence to man's worst and lowest passions. But granting all this and more, Plato forgot the family—he set aside the institution of nature, though only in idea, and has ever since paid the penalty

laws of the Platonic Republic, however strangely they ignored the family, the true unit on which society is based, they were designed not to gratify, but to eradicate, all evil concupiscence and lust; to suppress all private desires and inclinations; to subordinate the feelings of the individual to the interests of the state. They were as far removed, as the east is from the west, from the universal licence accorded by the system of Praxagora. The guardians were to act, in all things, not as they themselves desired, but as the state prescribed.

"If somebody were to object," asks Adeimantus, when Socrates has unfolded his views on this topic, "that you are not giving your guardians a very happy life, what would you say to that?" "I should say," replies Socrates, "that it would not surprise me, if they were to be the happiest people in the world: but that however this may be, it is with a view not to the pre-eminent happiness of one particular class, but to the common happiness of the entire state, that we are building up our Republic."

And, thirdly, it must never be forgotten that the Republic of Plato was avowedly an unattainable[1] ideal: a heavenly vision, to be cherished indeed in the soul as a counsel of perfection, but quite impracticable in the grosser atmosphere of the earth and amidst the sordid passions of mankind.

"You are speaking," says Glaucon to Socrates, at the close of the Ninth Book, "you are speaking of that Republic which we have just been creating, a Republic which exists indeed in theory, but which has no local habitation, I imagine, in any region of this earth." "But in heaven perchance," rejoins the Master, "a pattern is laid up for him that will see, and seeing will enrol himself a citizen therein. But whether it now exists, or shall hereafter exist, is a matter with which

of being scoffed at and contemned by men who knew little of his system but this one blot—men incapable of fathoming the mystery of his wisdom and purity—to whom but one thing seemed intelligible, a theory which bordered upon vice." Sewell, Dialogues of Plato, chap. 32.

[1] "Looking to ideal perfection, I think Plato is right," Grote, Plato, iii. 211. Mr. Grote is speaking of the communistic theories discussed above.

we need not concern ourselves; for be it real or be it not, by its maxims and by none other will a wise man order his goings." "To that I readily assent," says Glaucon.

Even in the philosophic pages of the Republic these topics cannot be discussed without the introduction of much that is distasteful to a delicate mind, and this drawback is greatly increased when the subject is transferred to the comic stage. The old Attic Comedy was the direct outcome of the phallic [1] songs, which were sung, as part of a religious ceremony, at the festivals of Dionysus; and an Athenian audience would never permit it to forget its origin, or to use other than the broadest and most plain-spoken language with regard to the relations of the sexes, and other matters on which we are happily now more reticent. Twice [2] at least, in the Clouds and in the Birds, Aristophanes endeavoured to lift the comic art into an altogether different atmosphere; but in each case, although to modern taste these are amongst the most brilliant and successful of his efforts, the play was refused the prize. The Athenians could not have objected to the Ecclesiazusae on that score; and it seemed at first that there must be so many and such considerable gaps in the translation, including the omission of an entire scene, that it would have, like the translations of the Lysistrata and the Thesmophoriazusae, to *follow* the Greek text, instead of appearing on the opposite page. Consequently various liberties were taken in the translation; some lines were omitted, and others inserted; it was not thought necessary to preserve with such accuracy as in other cases the exact meaning of the original; and, above all, the long Aristophanic lines, the special favourites of the poet, were unworthily represented

[1] Aristotle's Poetics, iv. 15.

[2] We have seen too, in the Introduction and Commentary on the Wasps, that the original scheme of that comedy seems to have been equally free from all phallic associations, and that it was only after the defeat of the Clouds that its author introduced into it certain scenes of broad humour which do not coalesce with the rest of the play, but without which, possibly, the Wasps also would have failed in the theatrical competition.

by mere anapaestic dimeters. However the only other[1] translation in English verse of which I am aware gives the play in its entirety; and ultimately, after much hesitation, it seemed possible to follow that example without giving any just cause of offence. And, indeed, the coarsest passages of Aristophanes are mere comic buffoonery, enacted in the open air, not by actors and actresses before a mixed audience of men and women, but by men only before the male population of Athens, no woman being present. They are broad and plain-spoken, but never morbid and seductive, and could not be injurious to anybody, who did not come to their study with a mind already corrupted and debased.

As regards the observation just made that, at all events in the time of Aristophanes, no women were present at the performance of a comedy; it may be permissible to conclude this Introduction with a more minute examination of that question than it has hitherto received. And this seems the more desirable because a very able scholar, Mr. A. E. Haigh, in his most instructive and agreeable work "On the Attic Theatre," has recently expressed a contrary opinion.

That the solution of the question is to be found, if anywhere, in the hints afforded by the comedies of Aristophanes, appears to be universally acknowledged. It is certain that the indecorum of the comic stage would not have deterred Athenian women from attending its representations. An Athenian maid or matron, walking through the streets of her own city, could not choose but witness on every side, and indeed at every door,

[1] "The Ecclesiazusae or Female Parliament. Translated from Aristophanes, by the Rev. Rowland Smith, M.A., of St. John's College, Oxford. Oxford, 1833."

Mr. Rowland Smith died in July 1895 (when a great part of this Introduction had been already written) in the eighty-seventh year of his age, and an obituary notice of him appeared in the Times newspaper on the 25th of that month. After having held for some years the rectory of Ilston, Pembrokeshire, and that of Nazing, Essex, he was preferred in 1871 by Lord Chancellor Hatherley to the rectory of Swyncombe near Henley on Thames which he resigned shortly before his death. He was a High Churchman and the author of several theological works. And besides his translation of the Ecclesiazusae, it appears that he also published a volume of "Translations from the Greek Romance Writers."

signs and symbols of (to Christian minds) "unspeakable pollution." The pure and honourable maiden, who obtained the coveted distinction of bearing the Holy Basket in the procession at the Dionysia[1], walked through the admiring crowds accompanied by symbols and songs of, what we should consider, the most appalling immodesty. Yet to themselves the question of decency or indecency would not even occur. It was their traditional religion; it was "the very orthodoxy of the myriads who had lived and died" in the city. And we know that ladies of all sorts and conditions attended the Roman Mimes[2], which had more than all the grossness, without the counterbalancing radiancy and patriotic elevation, of Athenian comedy. In discussing therefore the question before us the *character* of the entertainment is not a factor that requires to be taken into consideration. Nor must we be influenced in the opposite direction by the circumstance that in later times dramatic performances were regularly attended by men and women together; for the old Attic comedy was part of a religious festival, and in religious observances nothing was more common than the separation of the sexes. We must, therefore, approach the question without any *à priori* prejudice on the one side or on the other, and merely consider what Aristophanes tells us with regard to the composition of his audience.

And twice, at least, he appears to enumerate the various classes of which the audience was composed.

In Peace 50–53 an actor is desirous of putting the audience in possession of the state of affairs at the commencement of the action; and he says, *I will tell it to the boys, and to the small men, and to the men, and to the most exalted men, and to the most overweeningly exalted men.* He mentions males of every sort and condition, but he makes no allusion to women. See also lines 765, 766 of the same play.

Just so in the play before us, 1141, 1144–1146, Praxagora's waiting-

[1] See the account of the Rural Dionysia in Acharnians 241–279. The quotations in the text are from Cardinal Newman's "Callista." The description of Sicca, given in the tenth chapter of that tale, is equally applicable to Athens.

[2] Ovid, Tristia, ii. 497.

maid invites to the banquet all such of the audience as are well disposed to the play, τῶν θεατῶν εἴ τις εὔνους τυγχάνει. Her master will not hear of any exceptions, and says, *Why not invite them all and omit nobody*, καὶ μὴ παραλείψεις μηδένα? *Why not freely ask old man, youth, and boy?* All the audience are to be invited, but again there is no mention of women.

There are two other passages in the Ecclesiazusae which have some bearing on the subject. In lines 435-441, Chremes is telling Blepyrus that in the assembly a speaker (who was in reality Praxagora the wife of Blepyrus) had been saying everything in dispraise of men, and everything in praise of women. "*She called you*," says he, "*a rascal, a thief, a common informer!*" "*What, me only?*" asks Blepyrus. "*You and the crowd there*," τωνδὶ τὸ πλῆθος, explains Chremes. "'*But the woman*,' *said the speaker*, '*was a wit-fraught thing*,' &c." That by τωνδὶ τὸ πλῆθος we are to understand the audience, is universally admitted, and is, indeed, obvious. Yet they are all treated as men, and all contrasted with women.

In the rehearsal at the beginning of the play, one of the speakers, addressing the audience in the theatre as if they were the assembly in the Agora, commences her speech by saying, *It seems to me, O women sitting there*. Praxagora at once interrupts her, *What in the world makes you call them women, when they are men? Oh*, says the other, *it was all along of Epigonus there* (pointing to an effeminate citizen)*; glancing his way, I really thought that I was speaking to women*. Eccl. 165-168. There would have been no point in this sally if she was actually speaking to women as well as to men. Epigonus was doubtless the most womanlike object in the theatre then, as Cleisthenes had been thirty years before, at the time of the representation of the Clouds. There the Clouds are described as changing their form and figure in accordance with the objects they behold. Many instances are given. *Yesterday they saw Cleonymus*, τὸν ῥίψασπιν, *and assumed the appearance of timid deer; to-day, they behold Cleisthenes amongst the audience, and change themselves into women*. Clouds 348-355. The Clouds would behold in the theatre nothing more womanly than Cleisthenes.

That the audience are always described in the masculine gender, *οἱ θεαταὶ, οἱ θεώμενοι, οἱ καθήμενοι,* is of course quite unimportant. But when Dicaeopolis commences his elaborate speech in the Acharnians with the words *ἄνδρες οἱ θεώμενοι* (497), and Euelpides commences his explanation in the Birds with the words *ὦνδρες οἱ παρόντες ἐν λόγῳ* (30), is it conceivable that they are either including women under the description of *ἄνδρες*, or else addressing a section only of the audience?

There is hardly a play wherein we do not find numerous passages which seem to take for granted that all the spectators are men, such as, for example, Knights 228 *τῶν θεατῶν ὅστις ἐστὶ δεξιὸς*, the catechism in Clouds 1096–1104, the various appeals to the audience to take political proceedings, which men alone can take, of which the Parabasis of the Acharnians and the Epirrhema and Antepirrhema of the Frogs are sufficient instances. Conversely, we find passages relating to women which seem to take for granted that they are *not* present in the theatre. Thus in the Antepirrhema to the first Parabasis of the Birds, the Birds are setting forth the many advantages of wings. And they say, amongst other things, "If a man is in love with a councillor's wife, and see the councillor in the theatre, he can fly off at once and pay court to the wife." They do not say, "If the councillor is in the theatre, *and his wife is not*;" the latter circumstance they take for granted.

But perhaps the clearest and most convincing evidence is afforded by the Parabasis of the Thesmophoriazusae. The Chorus in that play represent Athenian matrons, and in the Parabasis they are turning to the audience, and pleading the cause of the women as against the men. And throughout their address they contrast the women sometimes with men in general and sometimes with the audience, quite indifferently, as though the two classes—the audience and the men—were for this purpose identical. "All men," they aver, "say that we are a plague" (and, indeed, this is a commonplace of Hellenic poetry). "Well, then, if we are a plague, why do YE," they say to the audience, "marry us, *τί γαμεῖθ' ἡμᾶς;* Why do ye forbid us to walk abroad, *κἀπαγορεύετε μήτ' ἐξελθεῖν*, &c.? Why are ye so anxious to preserve a plague, *τὸ κακὸν βούλεσθε*

φυλάττειν;" And after several similar observations, they propose a test. "*We* say that we are much better than you, ὑμῶν ἐσμὲν πολὺ βελτίους, and this we will show by taking the name of an individual man and the name of an individual woman, and comparing them with each other." They accordingly make several witty comparisons, and conclude by saying οὕτως ἡμεῖς πολὺ βελτίους τῶν ἀνδρῶν εὐχόμεθ' εἶναι. It was ὑμῶν πολὺ βελτίους at the beginning, it is τῶν ἀνδρῶν πολὺ βελτίους at the end. But, indeed, almost every line of the Parabasis postulates that the audience are all of the male sex.

In every comedy of Aristophanes (with the exception of the Plutus) there are constant appeals to the audience; and frequently, as in Wasps 74–84, particular individuals are singled out for personal satire. Yet nowhere is there the slightest indication of the presence of a woman amongst the spectators. Contrast with this the case of Shakespeare. How rarely does *he* address the audience! How plain he makes it that women, as well as men, were spectators of his plays!

The passages cited might easily be doubled: and against them there is not a syllable[1] to be set from the first line of the Acharnians to the last line of the Plutus. And there seems, therefore, no doubt that no women were present at the performance of any of these comedies.

Whether they were present at the representations of the later phases of Athenian comedy, is quite another matter, and on this point I express no opinion. But the two passages most commonly cited to prove their presence seem to be altogether beside the mark.

Pollux (ix. 5. segm. 44), to illustrate the word κερκὶς, which, like the Latin *cuneus*, meant one of the wedge-shaped sections into which the auditorium was cut by gangways ascending from the bottom to the top,

[1] Mr. Haigh indeed seems to think that some inference in favour of the presence of women can be drawn from Peace 962-967, where it is said that though every individual spectator has got some barley, the women (or perhaps, their wives) have none. I have not cited this passage as an argument in favour of the *absence* of the women, because the whole statement depends upon an idle jest; but it certainly affords no argument in favour of their *presence*.

quotes a couplet from the Γυναικοκρατία of Alexis, a poet of the Middle Comedy,

ἐνταῦθα περὶ τὴν ἐσχάτην δεῖ κερκίδα
ὑμᾶς καθιζούσας θεωρεῖν ὡς ξένας.

Undoubtedly this looks as though the women were taking their seats in the theatre, seemingly as envoys from some foreign state. But this is in a γυναικοκρατία, where everything is topsy-turvey, where the men and women have changed places, and the women undertake the duties, and enjoy the privileges, which under other forms of government would be undertaken and enjoyed by the men. In line 460 of the Ecclesiazusae it is announced that the wife, and not the husband, will henceforth attend the dicastery; and had the subject been pursued, it would doubtless have been elicited that the wife, and not the husband, was thenceforth to attend the theatre. No inference can be drawn from this passage as to the attendance of women at the Athenian theatre.

The other passage comes from the Epistles of Alciphron, a writer of great wit and ingenuity, in many respects closely resembling Lucian. He composed various fictitious letters, generally between fictitious people, but sometimes he selected historical personages to be his assumed correspondents. And one of his letters is feigned to be written by Menander to his mistress Glycera, on his receiving a summons to attend the Court of King Ptolemy in Egypt. And Alciphron makes the great comedian say that no diadem which Ptolemy can give him is to be compared with the ivy-wreaths with which he has so often been crowned at the Dionysia, "whilst Glycera was looking on, and sitting in the theatre," ὁρώσης καὶ καθημένης ἐν τῷ θεάτρῳ Γλυκέρας. Now if this passage stood alone, we might consider it "conclusive proof," not indeed, as Mr. Haigh says, "that women were present at the New Comedy," but that Alciphron who flourished, probably, 500 or 600 years afterwards, was of that opinion. But the passage does *not* stand alone. Alciphron also composed an answer from Glycera to Menander's supposed letter. And he makes her say, "What is Menander without his Glycera, who gets ready his masks, and arrays him in his actor's robes, and stands in the παρασκήνια" (the

wings from which the actors entered the stage) "nervously pinching her fingers, until the theatre breaks out into ringing applause, and then trembling all over, by Artemis, she revives, and clasps him in her embrace?" Is it not plain that Alciphron pictured Glycera not amongst the audience, but in the wings of the theatre; not only not amongst the audience, but not even in their sight?

These passages, therefore, seem to have no bearing on the question, whether women did or did not sit as spectators in the Athenian theatre, during the representation of what are known as the Middle and the New Comedies.

EASTWOOD, STRAWBERRY HILL,
October, 1901.

ΥΠΟΘΕΣΙΣ[1]

Αἱ γυναῖκες συνέθεντο πάντα μηχανήσασθαι εἰς τὸ δόξαι ἄνδρες[2] εἶναι, καὶ ἐκκλησιάσασαι[3] πεῖσαι παραδοῦναι σφίσι τὴν πόλιν, δημηγορησάσης μιᾶς ἐξ αὐτῶν. αἱ δὲ μηχαναὶ τοῦ δόξαι αὐτὰς ἄνδρας εἶναι τοιαῦται. πώγωνας περιθέτους ποιοῦνται[4], καὶ ἀνδρείαν ἀναλαμβάνουσι[5] στολὴν, προνοήσασαι[6] καὶ προασκήσασαι τὸ σῶμα αὐτῶν, ὡς ὅτι μάλιστα ἀνδρικὸν εἶναι δόξαι. μία δὲ[7] ἐξ αὐτῶν, Πραξαγόρα, λύχνον ἔχουσα προέρχεται κατὰ τὰς συνθήκας, καὶ φησὶν, ὦ λαμπρὸν ὄμμα.

[1] The first Argument is found in the MSS. known as R. H. F. P. The second only in H. F. which place it first. Both are given by Aldus, Fracini, Gelenius, Portus, Kuster, and recent editors. The others (except two or three who do not give the Greek arguments) have the second only.

[2] *ἄνδρες* R. H. P. vulgo. *ἄνδρας* F.

[3] *ἐκκλησιάσασαι* R. H. P. Brunck, recentiores. *ἐκκλησιάζουσαι* editions before Brunck. *ἐκκλησιάσασθαι* F.

[4] *ποιοῦνται* H. F. P. Brunck, and subsequent editors to Dindorf and Bothe. The word is omitted by R. and by Bergk, Meineke, Blaydes, and Velsen. And the four words *πώγωνας περιθέτους ποιοῦνται καὶ* are omitted in the editions before Brunck.

[5] *ἀναλαμβάνουσι* R. H. vulgo. *ἀναλαμβάνονται* F. P. Brunck, Bekker.

[6] *προνοήσασαι . . . προασκήσασαι.* These participles are transposed in the MSS. and editions before Brunck.

[7] *δὲ* H. F. P. vulgo. *δὴ* R. Invernizzi, Dindorf.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ

Ἐν τοῖς Σκίροις τὰ γύναι' ἔκρινεν [1] ἐν στολαῖς
ἀνέρων προκαθίζειν [2], γενομένης ἐκκλησίας,
περιθέμεναι [3] πώγωνας ἀλλοτρίων τριχῶν.
ἐποίησαν οὕτως. ὑστεροῦντες οὖν στολαῖς
ἄνδρες [4] γυναικῶν ἐκάθισαν· καὶ δὴ μία
δημηγορεῖ περὶ τοῦ λαβούσας τῶν ὅλων
τὴν ἐπιτροπὴν βέλτιον ἄρξειν μυρίῳ· [5]
ἐκέλευσέ τ' εἰς κοινὸν φέρειν τὰ χρήματα,
καὶ χρῆσθ' ἅπασιν ἐξ ἴσου ταῖς οὐσίαις,
καὶ ταῖς γυναιξὶ μετατίθεσθαι τοὺς νόμους [6].

[1] *ἔκρινεν ἐν* Bisetus (who was the first editor to write the Argument as verse, all previous editors having given it as prose), Portus, recentiores. *ἔκρινε* (without *ἐν*) MSS. editions before Portus.

[2] *προκαθίζειν* is Bergk's suggestion. *προκαθίζοντα* MSS. vulgo.

[3] *περιθέμεναι* Aldus, vulgo. *παραθέμεναι* H. *παραθέμενα* F.

[4] *ἄνδρες*. I have added the aspirate. *ἄνδρες* MSS. vulgo.

[5] *μυρίῳ*. *μυρίων* MSS. and all editions before Brunck; but Le Fevre wrote "Lege *μυρίῳ* vel *μυρίως*. Utrovis modo legas, perinde est, modo ne vulgatam lectionem retineas." And *μυρίῳ* is read by Brunck and all subsequent editors. The words *μυρίῳ βέλτιον* are to be taken together, as frequently elsewhere. Thus in Plato's Republic, vii. 5 (520 C) it is said, *μυρίῳ βέλτιον ὄψεσθε τῶν ἐκεῖ*, *ye will see ten thousand times better than the people there.*

[6] The last three lines stand as they are given in both the MSS., except that F. has *φέρον* for *φέρειν*, and *τοῖς γυναιξὶ* for *ταῖς γυναιξί*. In Aldus they were represented by the words *ἐκέλευσέ τ' εἰς τὸ κοινὸν φέρειν τὰ χρήματα καὶ χρῆσθαι τοὺς νόμους*. And this was the reading, till Bisetus, reducing the prose into iambics, wrote—

ἐκέλευσέ τ' εἰς τὸ κοινὸν εἰσφέρειν ὅλα
τὰ χρήματ' ἄνδρας· ὡς κεκρίσθαι τοῖς νόμοις.

This was followed by Portus and subsequent editors, until Dobree (in Porson's Aristophanica) published the reading of H. which has ever since been universally adopted.

ΕΚΚΛΗΣΙΑΖΟΥΣΑΙ

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΠΡΑΞΑΓΟΡΑ.
ΓΥΝΗ Α.
ΓΥΝΗ Β.
ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ.
ΒΛΕΠΥΡΟΣ, ἀνὴρ Πραξαγόρας.
ΑΝΗΡ γυναικὸς Β.
ΧΡΕΜΗΣ.
ΚΗΡΥΞ.
ΓΡΑΥΣ Α.
ΓΡΑΥΣ Β.
ΓΡΑΥΣ Γ.
ΜΕΙΡΑΞ.
ΝΕΑΝΙΑΣ.
ΘΕΡΑΠΑΙΝΑ Πραξαγόρας.

H is the only MS. which gives the Dramatis personae. Its list is as follows:— *τὰ τοῦ δράματος πρόσωπα. γυνή τις Πραξαγόρα. ἑτέρα γυνή. χορός. ἀνήρ τις. ἕτερος ἀνὴρ Βλέπυρος. ἕτερος ἀνὴρ ἀπὸ ἐκκλησίας Χρέμης. ἄλλος ἀνὴρ Φειδωλός. κῆρυξ. Γραῦς. ἑτέρα. νέα. Θεράπαινα.*

ΕΚΚΛΗΣΙΑΖΟΥΣΑΙ

ΠΡ. Ὦ λαμπρὸν ὄμμα τοῦ τροχηλάτου λύχνου
κάλλιστ' ἐν εὐσκόποισιν ἐξηρτημένον,

The stage represents an Athenian street, with three houses in the background, the houses of Blepyrus, Chremes, and the husband of the Second Woman. The hour is 3 a.m. and the stars are still visible in the sky. A young and delicate woman, clad in masculine attire, is standing in the street, hanging up a lighted lamp in some conspicuous place. The woman is Praxagora, the wife of Blepyrus, who has just left her husband asleep within, and has come out wearing his garments, with his sturdy walking-stick in her hand, and his red Laconian shoes upon her feet. And the lamp is to serve as a signal to other Athenian women who have agreed to meet her here before the break of day. No one is yet in sight: and while she is expecting their arrival, she apostrophizes the lamp in mock-heroic style, using such language as in tragedy might be addressed to the sun or moon or to some divine or heroic personage. According to the Scholiast the poet, in this opening speech, is glancing at some passage in the tragedies either of Agathon or of Dicaeogenes. Πραξαγόρα, he says, λύχνον ἔχουσα προέρχεται. ὑποπτεύεται δὲ ὁ ἴαμβος ἢ τοῦ Ἀγάθωνος ἢ τοῦ Δικαιογένους, διὰ τὰς ἑταίρας ἐγκαθιζομένας (infra 23). ὁ πρὸς οὐδὲν εἶπεν, ἀλλὰ μόνον ὅτι τὰς ἑταίρας δεῖ πως. βούλεται δὲ εἰπεῖν ὅτι τοὺς ἄνδρας προλάβωμεν εἰς τὴν ἐκκλησίαν. Bergler refers to the addresses to the sun contained in the Ajax of Sophocles (845) and in the opening lines of the Phoenissae of Euripides.

1. τροχηλάτου] Διὰ τὸν κεράμειον τροχόν. καταχρηστικῶς δὲ εἶπεν· οὐ γὰρ ἐν τροχῷ ἐλαύνεται, ἀλλὰ τύπῳ γίνεται.—Scholiast. The Scholiast is however quite mistaken; for earthen vessels of this character were regularly fashioned by the potter's wheel, an instrument well described in Dr. Lardner's Museum of Science and Art (vol. ii. 114-117) from which the remarks which follow are derived. The upper part of the instrument consists of a vertical shaft rising out of a small circular table, and having at its top a circular horizontal disk. To this shaft a rotatory motion can be

THE ECCLESIAZUSAE

PRAXAGORA. O glowing visage of the earthen lamp,
On this conspicuous eminence well-hung,—

---

imparted from below. The potter's clay, having been moistened with water until it has acquired the consistency of dough, is placed on this horizontal disk, the shaft is made to revolve, and as the disk spins round, the potter gives the desired shape to the plastic clay, by the gentle pressure of his hands and fingers. The rude and soft mass of dough acquires under his dexterous fingers the most symmetrical and beautiful forms with marvellous facility and celerity. The potter's wheel is constantly mentioned, as in the Scriptures, so in the classical writers of Greece and Rome. Homer compares the light evolutions of the dance with the quick movement of the wheel in the hands of the potter.

> "And now, with feet all cunningly gliding, around whirled they
> Full lightly, *as when some potter sitteth and maketh assay*
> *Of the wheel to his hands well fitted, to know if it runneth true.*"
>
> Iliad xviii. 599 (WAY's translation).

Such passages as the "Amphora coepit Institui: currente rota cur urceus exit?" of Horace (Ars Poet. 21) and the "Testa alta paretur. . . . Argillam atque rotam citius properate," of Juvenal (iv. 131) are of course well known.

2. *εὐσκόποισιν*] Ἡ ἔννοια, κάλλιστα τοῖς σοφοῖς εὑρημένον, τοῖς εὖ σκεπτομένοις. οἱ δὲ τοῖς φύλαξιν, ὅτι μετὰ λύχνων σκοποῦσιν.—Scholiast. The MSS. read ἐξητημένον, but the Scholiast probably read ἐζητημένον, and therefore endeavoured to explain εὐσκόποισιν by (1) τοῖς σοφοῖς, (2) τοῖς εὖ σκεπτομένοις, and (3) τοῖς φύλαξιν. But Paulmier who was the first to change the manuscript reading into ἐξηρτημένον, was also the first to explain the true meaning of εὐσκόποισιν. "Signum nempe erat," says he, "lucerna accensa in loco edito suspensa; ut ibi convenirent mulieres. Nam εὔσκοποι τόποι sunt *loci eminentes* qui undequaque prospiciuntur; et utitur ea voce Aristoteles, H. A. ix. 41; et ideo postea dicit

γονάς τε γὰρ σὰς καὶ τύχας δηλώσομεν·
τροχῷ γὰρ ἐλαθεὶς κεραμικῆς ῥύμης ὕπο
μυκτῆρσι λαμπρὰς ἡλίου τιμὰς ἔχεις·
ὅρμα φλογὸς σημεῖα τὰ ξυγκείμενα.
σοὶ γὰρ μόνῳ δηλοῦμεν, εἰκότως, ἐπεὶ
κἀν τοῖσι δωματίοισιν Ἀφροδίτης τρόπων
πειρωμέναισι πλησίον παραστατεῖς,
λορδουμένων τε σωμάτων ἐπιστάτην
ὀφθαλμὸν οὐδεὶς τὸν σὸν ἐξείργει δόμων.
μόνος δὲ μηρῶν εἰς ἀπορρήτους μυχοὺς
λάμπεις, ἀφεύων τὴν ἐπανθοῦσαν τρίχα·
στοάς τε καρποῦ βακχίου τε νάματος

Aristophanes ex persona Praxagorae lucernam alloquentis *ὅρμα φλογὸς σημεῖα τὰ ξυγκείμενα*. Nam frustra lucernam accendisset ad signum dandum, nisi in loco eminente, unde facile videri posset, suspendisset."

3. *γονάς*] Γοναί, as Kuster observes, was a term specially appropriate to the birth of a god or goddess, and such expressions as *Διονύσου γοναί*, *Ἀφροδίτης γοναί*, and the like, were frequently adopted by dramatists as the names of their plays. And as to *τύχας* Bergler refers to the lines which Euripides places in the mouth of his nurse (Medea 57),

ὥσθ' ἵμερός μ' ὑπῆλθε γῇ τε κοὐρανῷ
λέξαι μολούσῃ δεῦρο δεσποίνης τύχας,

lines which, as he observes, Philemon, parodying, places in the mouth of his cook in his Στρατιώτης:

ὡς ἵμερός μ' ὑπῆλθε γῇ τε κοὐρανῷ
λέξαι μολόντι τοὔψον ὡς ἐσκεύασα.

4. *τροχῷ*] Here the single word *τροχήλατος* is expanded into a whole line. *ῥύμης* is rightly explained by the Scholiast to mean *τῆς ὁρμῆς*, the impulse imparted to the wheel by the art of the potter.

5. *μυκτῆρσι*] Properly, the *nostrils*. *μυκτὴρ, τῆς ῥινὸς τὸ τρῆμα* (vulgo *τρίμυμα*).—Hesychius. *μυκτῆρες· τὰ ἑκατέρωθεν τῆς ῥινὸς τρήματα.*—Photius. As applied to a lamp, *μυκτὴρ* is the round hole on the snout (so to call it) of the lamp, through which the lighted wick protrudes and "performs the shining office of the sun," *splendidum solis munus* as Seidler, on Eur. El. 993, translates the words *λαμπρὰς ἡλίου τιμάς*. A great variety of ancient Greek lamps, both metallic and earthen, may be seen in the British Museum. Where there is but one *μυκτὴρ*, the snout extends from the front of the lamp, which is held by

(For through thy fates and lineage will we go,
Thou, who, by whirling wheel of potter moulded,
Dost with thy nozzle do the sun's bright duty)—
Awake the appointed signal of the flame!
Thou only knowest it, and rightly thou,
For thou alone, within our chambers standing,
Watchest unblamed the mysteries of love.
Thine eye, inspector of our amorous sports,
Beholdeth all, and no one saith *Begone*!
Thou comest, singeing, purifying all
The dim recesses which none else may see;
And when the garners, stored with corn and wine,

---

a handle at the back. Where there are two *μυκτῆρες*, in some specimens the two snouts issue from the front, at an acute angle with each other; in others, there is a snout at each extremity of the lamp, which is then held by a chain, fastened to a loop at the front and the back of the lamp. There might indeed be any number of *μυκτῆρες*. In one specimen in the British Museum there are no less than seven, arranged in a circle round the lamp, so as to form a sort of chandelier. The round hole at the top of the lamp is not a *μυκτὴρ*; it is the orifice through which the oil is poured into the lamp, and is usually covered by a little lid.

7. *σοὶ γὰρ μόνῳ*] The women allow the lamp to be present at their secret assembly, because it has often been the witness of and partner in, their secret doings in their bedchambers, *δωματίοισιν*, when their husbands are away, and yet has never been known to divulge them. Musaeus commences his "Hero and Leander" with the invocation *εἰπέ, θεά, κρυφίων ἐπιμάρτυρα λύχνον ἐρώτων*. And see Lucian's Cataplus, 27. The words *Ἀφροδίτης τρόποι* are equivalent to *σχήματα συνουσίας*. In passages like these the translation is not intended to give the precise sense of the original.

10. *λορδουμένων*] *Curvatorum*. *ὁ ἐπιστάτης* is the name given to the president, or arbiter, of athletic sports; *οἱ ἐν τοῖς γυμνικοῖς ἀγῶσιν ἐπιστάται*.—Xen. De Rep. Lac. viii. 4.

12. *ἀπορρήτους μυχούς*] *Τὸ αἰδοῖον λέγει τῆς γυναικός, διὰ τὸ μηδένα αὐτὸ βλέπειν*.—Scholiast. Cf. Lys. 828.

14. *στοάς*] *Στοαί, τὰ ταμιεῖα. παραμήκη γὰρ ἦν τοῖς παλαιοῖς*.—Photius. So Hesychius, Suidas, and the Scholiast here. He means that the store-rooms were long narrow chambers like the colonnaded buildings which went by the name of *στοαί*. The use of the words *βακχίου νάματος* at the end of the line for "wine" is part of the tragic flavour of the speech.

πλήρεις ὑποιγνύσαισι συμπαραστατεῖς·
καὶ ταῦτα συνδρῶν οὐ λαλεῖς τοῖς πλησίον.
ἀνθ' ὧν συνείσει καὶ τὰ νῦν βουλεύματα,
ὅσα Σκίροις ἔδοξε ταῖς ἐμαῖς φίλαις.
ἀλλ' οὐδεμία πάρεστιν ἃς ἥκειν ἐχρῆν.
καίτοι πρὸς ὄρθρον γ' ἐστίν· ἡ δ' ἐκκλησία
αὐτίκα μάλ' ἔσται· καταλαβεῖν δ' ἡμᾶς ἕδρας,
ἃς Φυρόμαχός ποτ' εἶπεν, εἰ μέμνησθ' ἔτι,
δεῖ τὰς ἑταίρας κἀγκαθιζομένας λαθεῖν.
τί δῆτ' ἂν εἴη; πότερον οὐκ ἐρραμμένους
ἔχουσι τοὺς πώγωνας, οὓς εἴρητ' ἔχειν;
ἢ θαἰμάτια τἀνδρεῖα κλεψάσαις λαθεῖν
ἦν χαλεπὸν αὐταῖς; ἀλλ' ὁρῶ τονδὶ λύχνον
προσιόντα. φέρε νυν ἐπαναχωρήσω πάλιν,
μὴ καί τις ὢν ἀνὴρ ὁ προσιὼν τυγχάνῃ.

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16. ὑποιγνύσαισι] Athenian husbands were accustomed to keep their household stores under lock and key, with their seal, for greater security, affixed to the door. Athenian wives were accustomed, so soon as their husbands' backs were turned, to tamper with the seal, pick the lock, and pilfer from the store-room corn and wine and oil for their own private purposes. Such at least is the charge brought against them in the Thesmophoriazusae, which teems with allusions to these petty feminine thefts: see 418–428, 555, 556, 812, 813. In the first of these passages the word ὑποῖξαι *to open surreptitiously* is employed, as here, to describe this secret tampering with the door.

18. Σκίροις] The parasol festival; a festival celebrated by the women alone, at midsummer, in the month Scirophorion, in honour of Athene Sciras. The place of its celebration seems to have been a spot on the Sacred Way just outside the gates of Athens, where was the tomb of Scirus, the Dodonaean seer; and near it a Temple of Athene Sciras. It was attended by the priestess of Athene, the priest of the Sun, and the priest of Erechtheus who came down from the Acropolis bearing the sacred white parasol, σκιάδειον λευκὸν ὃ λέγεται Σκῖρον.—Scholiast. See Thesm. 834, 835, and the Scholiast there; Hdt. viii. 94; Pausanias, i. 36; Photius and Suidas, s. vv. σκιρὸν, σκίρον, σκιρὸς, σκιροφορία, σκιροφορίων.

20. πρὸς ὄρθρον] That the Athenian assemblies were ordinarily held at break of day is plain from many authorities.

By stealth we open, thou dost stand beside us.
And though thou knowest all this, thou dost not peach.
Therefore our plans will we confide to thee,
What at the Scira we resolved to do.
Ah, but there's no one here who should be here.
Yet doth it draw towards daybreak; and the Assembly
Full soon will meet; and we frail womankind
Must take the seats Phyromachus assigned us
(You don't forget?) and not attract attention.
What can the matter be? Perchance their beards
Are not stitched on, as our decree commanded,
Perchance they found it difficult to steal
Their husband's garments. Stay! I see a lamp
Moving this way. I will retire and watch,
Lest it should haply be some MAN approaching!

And see Ach. 20; Thesm. 375; infra 85, &c.

22. *Φυρόμαχος*] *Γράφεται, ὡς Κλεόμαχος. καὶ φασὶ Κλεόμαχον τραγικὸν ὑποκριτήν. οὗτος φαίνεται ὑποκρινόμενός ποτε εἰρηκέναι ἕδρας ἐν δράματι, καὶ ἐσκῶφθαι διὰ τὸ κακέμφατον.*—Scholiast. We have already seen (in the first note) that these are the lines which the Scholiasts connect with some tragic play of Agathon or Dicaeogenes. And it seems probable that Phyromachus (or Sphyromachus or Cleomachus) was the hero of the play, who had directed his *ἑταίρους* (doubtless the Chorus of the drama) to lie unobserved in ambush, whilst he himself was undertaking some perilous adventure. And here we have, I suspect, the very words of the Coryphaeus, reminding the Chorus of their leader's direction. This explains the words *εἰ μέμνησθ' ἔτι*, which otherwise would be strangely out of place in Praxagora's soliloquy. We may well believe that something in the speaker's intonation or, it may be, his known dissolute character, suggested the change of *τοὺς ἑταίρους* into *τὰς ἑταίρας*. Possibly *Κλεόμαχος* was the name of the actor or of the Coryphaeus. The Scholiast offers a second explanation *ὁ δὲ Σφυρόμαχος ψήφισμα εἰσηγήσατο ὥστε τὰς γυναῖκας καὶ τοὺς ἄνδρας χωρὶς καθίζεσθαι, καὶ τὰς ἑταίρας χωρὶς τῶν ἐλευθέρων*. But as nobody ever heard of such a decree, or can imagine any festival or meeting to which it can possibly apply, this second explanation may safely be disregarded. The Scholiast evidently takes it to apply to the regular assemblies of the people, which of course is quite out of the question.

ΓΥ. Α. ὥρα βαδίζειν, ὡς ὁ κῆρυξ ἀρτίως
ἡμῶν προσιόντων δεύτερον κεκόκκυκεν.

ΠΡ. ἐγὼ δέ γ' ὑμᾶς προσδοκῶσ' ἐγρηγόρειν
τὴν νύκτα πᾶσαν. ἀλλὰ φέρε, τὴν γείτονα
τήνδ' ἐκκαλέσωμαι, θρυγονῶσα τὴν θύραν.
δεῖ γὰρ τὸν ἄνδρ' αὐτῆς λαθεῖν. ΓΥ. Β. ἤκουσά τοι
ὑποδουμένη τὸ κνῦμά σου τῶν δακτύλων,
ἅτ' οὐ καταδαρθοῦσ'. ὁ γὰρ ἀνήρ, ὦ φιλτάτη,
Σαλαμίνιος γάρ ἐστιν ᾧ ξύνειμ' ἐγώ,

30. *ὥρα βαδίζειν*] Confer infra 285. *μία τῶν ἐρχομένων γυναικῶν*, says the Scholiast, *πρὸς τὴν Πραξαγόραν ταῦτα λέγει. κῆρυξ ὁ ἀλέκτωρ.* The woman seems to be talking to herself and not addressing Praxagora, who has withdrawn out of sight before these two lines commenced, and does not reappear until they are concluded. She is entering quite alone, and the expression *ἡμῶν προσιόντων* is an illustration of the well-known rule which Dawes laid down in his criticism on line 516 of this play, and which is more pointedly enunciated by Porson at Hec. 509, "Si mulier de se loquens, pluralem adhibet numerum, genus etiam adhibet masculinum; si masculinum adhibet genus, numerum etiam adhibet pluralem."

31. *κεκόκκυκεν*] The word is used *παρὰ προσδοκίαν*. This second cockcrowing is considered to take place about the close of the third watch of the night; that is, about 3 a.m., each nightwatch occupying three hours; viz. (1) 6 to 9 p.m., (2) 9 p.m. to 12, (3) 12 to 3 a.m., (4) 3 to 6 a.m. It is strange that Juvenal (ix. 107) should use the expression "the crowing of the second cock" for "the second crowing of the cock"; but our own writers do the same. Thus in Romeo and Juliet, iv. 4, old Capulet, who has been up all night hastening on the wedding festivities, says "The second cock has crowed, 'tis three o'clock." In the last scene of Richard III, however, Shakespeare puts it rightly

"The early village cock
Hath twice done salutation to the morn":

and some time afterwards when the question is asked "How far into the morning is it, lords?" the answer is "Upon the stroke of four."

33. *τὴν νύκτα πᾶσαν*] Praxagora, though a woman, is given to exaggeration. She has, apparently, been waiting about five minutes.

34. *θρυγονῶσα*] Ἡσύχως κνῶσα, Scholiast, who also, two lines below, explains *κνῦμα* by *τὸν ἠρεμαῖον κνισμόν*. Praxagora makes a gentle scratching (cf. Thesm. 481) at the Second Woman's door. See the note at the beginning of the play.

36. *ὑποδουμένη*] As I was tying, or

First Woman. It is the hour to start. As I was coming
I heard the herald give his second — crow.
Prax. I have been waiting, watching for you all
The whole night long; and now I'll summon forth
My neighbour here, scratching her door so gently
As not to rouse her husband. Second Woman. Yea I heard
(For I was up and putting on my shoes)
The stealthy creeping of thy finger-nail.
My husband, dear—a Salaminian he—

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binding, on my ὑποδήματα.

38. Σαλαμίνιος] It is probable that there was a sort of ferry between Salamis and the mainland of Attica; and that the Salaminians were incessantly rowing, ἐλαύνοντες, boats (which were called κέλητες) across the straits, to carry passengers to and fro. See Lysistrata 60, Frogs 204. And cf. Xen. Hell. v. 1. 23. And as the words ἐλαύνειν and κέλης were both used also in re amatoria, the name "Salaminian" became in vulgar language the equivalent of συνουσιαστικός. We have now on the stage Praxagora and two other women, who are doubtless represented by the three professional or state actors, that is to say, by the three actors provided by the state at the public expense. But lines 54-56 are unquestionably delivered by a fourth speaker, and if she were a fourth woman on the stage, she would have been represented by a choregic actor, that is, an additional actor supplied by the choregus at his own expense. Choregic actors are by no means uncommon in these comedies, and the attempts made to eliminate them have always been ludicrously unsuccessful. Such cases as those of Lysistrata, Calonice, Myrrhina, and Lampito in the Lysistrata; of Dionysus, Xanthias, and the two hostesses in the Frogs; of Dionysus, Aeschylus, Euripides, and Pluto in the same comedy; and many others, cannot be explained away. Still I do not think that we have a choregic actor here, or that any person appears upon the stage in this scene, except Praxagora and the two women already there. The women who during the next sixteen lines keep dropping in, either singly or in small groups, are in my opinion all members of the Chorus making their way to the orchestra. They are probably twelve in all, forming a semichorus, and representing that section of Praxagora's followers which dwelt within the city walls. The other section, the women from the country, enter in a body, infra 300, singing their entrance song. Then the two semichoruses coalesce and become the full Chorus of the play. And the speaker of lines 54-56, and a few other lines in the conversation, is in my opinion the coryphaeus, who enters with the first semichorus.

τὴν νύχθ' ὅλην ἤλαυνέ μ' ἐν τοῖς στρώμασιν,
ὥστ' ἄρτι τουτὶ θοἰμάτιον αὐτοῦ λαβεῖν.
ΓΥ. Α. καὶ μὴν ὁρῶ καὶ Κλειναρέτην καὶ Σωστράτην
παροῦσαν ἤδη τήνδε καὶ Φιλαινέτην.
ΗΜΙΧΟΡΙΟΝ. οὔκουν ἐπείξεσθ'; ὡς Γλύκη κατώμοσεν
τὴν ὑστάτην ἥκουσαν οἴνου τρεῖς χόας
ἡμῶν ἀποτίσειν κἀρεβίνθων χοίνικα.
ΓΥ. Α. τὴν Σμικυθίωνος δ' οὐχ ὁρᾷς Μελιστίχην
σπεύδουσαν ἐν ταῖς ἐμβάσιν; καί μοι δοκεῖ
κατὰ σχολὴν παρὰ τἀνδρὸς ἐξελθεῖν μόνη.
ΓΥ. Β. τὴν τοῦ καπήλου δ' οὐχ ὁρᾷς Γευσιστράτην,
ἔχουσαν ἐν τῇ δεξιᾷ τὴν λαμπάδα;
ΠΡ. καὶ τὴν Φιλοδωρήτου τε καὶ Χαιρητάδου
ὁρῶ προσιούσας, χἀτέρας πολλὰς πάνυ
γυναῖκας, ὅ τι πέρ ἐστ' ὄφελος ἐν τῇ πόλει.

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41. Κλειναρέτην] Now enter, on their way to the orchestra, seven other women, all distinguished by their own names or by the names of their husbands. As they are passing in, the actors, standing on the stage, make their comments about them, exactly as Peisthetaerus and the Hoopoe, in the Birds, discuss the members of the Chorus, hurrying in to the orchestra there. These seven women were probably well known to the audience, and doubtless there were reasons for their selection with which we are now unacquainted: but we may conjecture that Smicythion resembled the "auld man" whom Burns's "young lassie" married, "who's doyl't an' who's dozin', whose bluid it is frozen," so that Melistiche found no difficulty in escaping from him unobserved. And Geusistrata was probably often seen by her customers in the attitude here depicted, ἔχουσα τὴν λαμπάδα ἐν τῇ δεξιᾷ. Torches would be frequently blazing in the καπηλεῖον till late at night. See Lysias de caede Eratosthenis, 24.

43. οὔκουν ἐπείξεσθ';] These are the words of the coryphaeus, hurrying on her companions, just as in the parodos of the Wasps, the coryphaeus urges on his slow-paced Chorus. There the Chorus was composed of men, and the stimulus is found in the "pot of money" which Laches is supposed to possess. Here the Chorus is composed of women, and the poet plays on the bibulous propensities which he always attributes to Athenian ladies by telling them that "the hindmost" shall forfeit more than two gallons of wine.

45. χοίνικα] O monstrous! but one quart of chickpease to all this intoler-

Has all night long been tossing in his bed;
Wherefore I could not steal his garb till now.
1st W. O now they are coming! Here's Cleinareté,
Here's Sostrata, and here's Philaenité.
SEMICHORUS. Come, hurry up: for Glycé vowed a vow
That whosoever comes the last shall pay
One quart of chickpease and nine quarts of wine.
1st W. And look! Melistiché, Smicythion's wife,
Wearing her husband's shoes. She, only she,
Has come away, methinks, at ease, unflurried.
2nd W. And look! Geusistrata, the tapster's wife,
In her right hand the torch. PRAX. And now the wives
Of Philodoretus and Chaeretades,
And many another, hurrying on I see,
All that is best and worthiest in the town.

-able deal of wine! Chickpease and wine were as familiarly associated by the Athenians, as walnuts and wine by ourselves: ὑποπίνοντες γὰρ, says the Scholiast, ἔκαπτον φρυκτοὺς ἐρεβίνθους. Some passages illustrating this practice are cited in the note to Peace 1131. Glyce, who does not seem to be one of the arrivals, was probably known as a lady of very convivial habits.

48. κατὰ σχολήν] *At her leisure.* Aristophanes invariably uses the word σχολὴ in this sense. The scholium ἀντὶ τοῦ, μόλις· would be more appropriate as an explanation of πάνυ ταλαιπώρως six lines below.

52. χἀτέρας] Here a group of five are seen hurrying towards the orchestra, so making twelve in all; the number of a semichorus.

53. ὅ τι πέρ ἐστ' ὄφελος] *Whatever is worth anything.* The phrase is a very common one. Kuster refers to Lucian's Herodotus (8) συνεληλύθατε, ὅ τι περ ὄφελος ἐξ ἑκάστης πόλεως: Arrian's Alexander, ii. 7 Περσῶν τε ὅ τι περ ὄφελος καὶ Μήδων: Theocr. Idyll. xiii. 18

οἱ δ' αὐτῷ ἀριστῆες συνέποντο
πασᾶν ἐκ πολίων προλελεγμένοι, ὧν ὄφελός τι.

And Synesius de Regn. p. 31, ed. Petav. And Dobree adds Xenophon's Hellenica, v. 3. 6 and vi. 2. 23; Hdt. viii. 68, and the passages cited by Hemsterhuis on Lucian's Timon (55). Praxagora appends the words ἐν τῇ πόλει because all the women in this semichorus are dwellers ἐν τῇ πόλει, as contrasted with

ΗΜΙΧ. *καὶ πάνυ ταλαιπώρως ἔγωγ', ὦ φιλτάτη,*
ἐκδρᾶσα παρέδυν. ὁ γὰρ ἀνὴρ τὴν νύχθ' ὅλην
ἔβηττε, τριχίδων ἑσπέρας ἐμπλήμενος.
ΠΡ. *κάθησθε τοίνυν, ὡς ἂν ἀνέρωμαι τάδε*
ὑμᾶς, ἐπειδὴ συλλελεγμένας ὁρῶ,
ὅσα Σκίροις ἔδοξεν εἰ δεδράκατε.
ΓΥ. Α. *ἔγωγε. πρῶτον μέν γ' ἔχω τὰς μασχάλας*
λόχμης δασυτέρας, καθάπερ ἦν ξυγκείμενον·
ἔπειθ' ὁπόθ' ἀνὴρ εἰς ἀγορὰν οἴχοιτό μου,
ἀλειψαμένη τὸ σῶμ' ὅλον δι' ἡμέρας
ἐχλιανόμην ἑστῶσα πρὸς τὸν ἥλιον.
ΓΥ. Β. *κἄγωγε· τὸ ξυρὸν δέ γ' ἐκ τῆς οἰκίας*
ἔρριψα πρῶτον, ἵνα δασυνθείην ὅλη
καὶ μηδὲν εἴην ἔτι γυναικὶ προσφερής.
ΠΡ. *ἔχετε δὲ τοὺς πώγωνας, οὓς εἴρητ' ἔχειν*
πάσαισιν ὑμῖν, ὁπότε συλλεγοίμεθα;
ΓΥ. Α. *νὴ τὴν Ἑκάτην, καλόν γ' ἔγωγε τουτονί.*
ΓΥ. Β. *κἄγωγ' Ἐπικράτους οὐκ ὀλίγῳ καλλίονα.*

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the women of the second semichorus, who will presently be found approaching *ἐκ τῶν ἀγρῶν.*

54. *καὶ πάνυ κ.τ.λ.*] The coryphaeus, having marshalled her little troop in the orchestra, now, like the second woman, narrates her night's experiences to Praxagora, who is universally recognized as the leader of the movement.

57. *κάθησθε*] She is addressing her comrades on the stage, who accordingly are found sitting through the ensuing rehearsal scene, save only when they arise to speak. See infra 144, 169, &c.

60. *τὰς μασχάλας*] *Ἔθρεψαν γὰρ τρίχας, ἵνα ὅταν χειροτονῶσι, δοκῶσιν ἄνδρες εἶναι.*—Scholiast. It must be remembered that Athenian women were accustomed to pluck out, or singe or shave off, every hair which was thought to detract from the beauty and delicacy of their persons. Hence the allusion to *τὸ ξυρὸν* five lines below.

64. *πρὸς τὸν ἥλιον*] The object of all this was to give her a sunburnt and athletic, and therefore a masculine, appearance. *ὥστε μέλαινα γενέσθαι ὡς ἀνήρ,* as the Scholiast says. In Lucian's Anacharsis, 25, Solon is explaining to the Scythian visitor the advantages which the Athenian youths derived from performing their athletic exercises oiled and naked in the sun. And, amongst other things, he says that it makes them

SEMICH. O honey, I'd tremendous work to come.
My husband gorged his fill of sprats at supper,
And he's been cough, cough, coughing all night long.
PRAX. Well, sit ye down, that I may ask you this,
Now that ye're all assembled: have ye done
What at the Scira 'twas resolved to do?
1st W. I have, for one. See, underneath my arms
The hair is growing thicker than a copse,
As 'twas agreed: and when my husband started
Off to the market-place, I'd oil my body
And stand all day decocting in the sun.
2nd W. I too have done it: flinging, first of all,
The razor out of doors, that so my skin
Might grow quite hairy, and unlike a woman.
PRAX. But have ye got the beards, which, 'twas determined,
We all should bring, assembling here to-day.
1st W. I have, by Hecate! Look! a lovely one.
2nd W. And I, much lovelier than Epicrates's.

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terrible to their foes, *οὐ πολυσαρκίαν λευκὴν, ἢ ἀσαρκίαν μετὰ ὠχρότητος ἐπιδεικνυμένους, οἷα γυναικῶν σώματα ὑπὸ σκιᾷ μεμαρασμένα.* And again *οὗτοι δὲ ἡμῖν ὑπέρυθροι ἐς τὸ μελάντερον ὑπὸ τοῦ ἡλίου κεχρωσμένοι καὶ ἀρρενωποί, κ. τ. λ.*

71. Ἐπικράτους] This Epicrates was the notorious and venal demagogue who took part with Thrasybulus in the overthrow of the Thirty and the restoration of the Athenian democracy. In person, the Scholiast tells us, he was distinguished by a beard of such dimensions that he was dubbed by the Attic wits Ἐπικράτης ὁ Σακεσφόρος (from σάκος, σάκου, cf. infra 502) *Epicrates of the mighty beard*, in allusion, as Bergler observes, to Αἴας ὁ Σακεσφόρος (from σάκος, σάκεος) *Aias of the mighty shield.* See Bacchylides, xiii. 71; Soph. Ajax 19. The Scholiast cites a line from Plato Comicus ἄναξ ὑπήνης, Ἐπίκρατες σακεσφόρε, to which Bergler adds from the thirteenth of the Socratic epistles, καὶ τῶν τὰ κοινὰ πρασσόντων Ἐπικράτεα τὸν Σακεσφόρον, and Meineke (Hist. Crit. 183) from Plutarch's life of Pelopidas, chap. 30 Ἐπικράτους ποτὲ τοῦ Σακεσφόρου, μήτ' ἀρνουμένου δῶρα δέξασθαι παρὰ βασιλέως, and so on. Ἐπικράτης· οὗτός ἐστιν ὁ τῶν Ἀθηναίων δημαγωγὸς, ὁ Σακεσφόρος ἐπικαλούμενος, οὗ μνημονεύει καὶ Δημοσθένης, ἐν τῷ περὶ τῆς Παραπρεσβείας.—Harpocration. The word Σακεσφόρος gave some trouble to copyists,

ΠΡ. ὑμεῖς δὲ τί φατέ; ΓΥ. Α. φασί· κατανεύουσι γοῦν.
ΠΡ. καὶ μὴν τά γ' ἄλλ' ὑμῖν ὁρῶ πεπραγμένα.
Λακωνικὰς γὰρ ἔχετε καὶ βακτηρίας
καὶ θαἰμάτια τἀνδρεῖα, καθάπερ εἴπομεν.
ΓΥ. Α. ἔγωγέ τοι τὸ σκύταλον ἐξηνεγκάμην
τὸ τοῦ Λαμίου τουτὶ καθεύδοντος λάθρᾳ.
ΠΡ. τοῦτ' ἔστ' ἐκεῖνο, "τῶν σκυτάλων ὧν πέρδεται."
ΓΥ. Α. νὴ τὸν Δία τὸν σωτῆρ' ἐπιτήδειός γ' ἂν ἦν
τὴν τοῦ Πανόπτου διφθέραν ἐνημμένος
εἴπερ τις ἄλλος βουκολεῖν τὸν δήμιον.

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and in Plutarch it was changed to Σκευοφόρος, and in Harpocration, as in the parallel passage in Suidas, into Ἔφορος, until Maussacus (on Harpocration) restored the genuine reading. And as in appearance Epicrates was distinguished by a beard of a size unusual amongst his contemporaries, so in character he was distinguished by a career of venality and peculation unusual even amongst Athenian demagogues. When the Persians, alarmed at the progress of Agesilaus in Asia, sent an envoy to stir up hostility against Sparta at home, he was one of the few Athenians (so few that Xenophon ignored them altogether) who condescended to accept the Persian gold.—Pausanias, Laconica, ix. 4. Afterwards he was sent with Phormisius (infra 97) and others on an embassy to the Persian Court, and again accepted enormous bribes to carry out the designs of the great king. On this charge, coupled with charges of peculation, he and his fellow ambassadors were brought to trial at Athens, and Lysias, who seems at one time to have been his friend (see the commencement of the Phaedrus), wrote against him a hostile speech, of which only the peroration, ἐπίλογος, has reached us. It was apparently on this occasion that, as Plutarch, ubi supra, informs us, he boldly acknowledged that he had been enriched by Persian gifts, and recommended the Athenians instead of electing eleven archons, to elect every year eleven pauper ambassadors, to be enriched at the Persian Court. At this sally the Assembly laughed consumedly, and Epicrates seems to have been let off. Athenaeus, vi. 58, cites the same anecdote from Hegesander. In connexion with this embassy too the poet Plato wrote a play which he called the Ambassadors, Πρέσβεις, (possibly the play from which the line cited by the Scholiast is taken), in which he said

κατέλαβον Ἐπικράτης τε καὶ Φορμίσιος
παρὰ τοῦ βασιλέως πλεῖστα δωροδοκήματα,
ὀξύβαφα χρυσᾶ καὶ πινακίσκους ἀργυροῦς.

PRAX. And what say *ye?* 1st W. They nod assent: they've got them.
PRAX. The other matters, I perceive, are done.
Laconian shoes ye've got, and walking-sticks,
And the men's overclokes, as we desired you.
1st W. O I've a splendid club I stole away
(See, here it is) from Lamias as he slept.
PRAX. O yes, I know: "the clubs he sweltered with."
1st W. By Zeus the Saviour, he's the very man
To don the skins the All-eyed herdsman wore,
And, no man better, tend the — public hangman.

On some subsequent occasions, if we can trust Demosthenes, Epicrates and his fellow ambassadors were condemned to death on a similar charge of corruption.—De Falsa Legatione, 315-320.

72. ὑμεῖς] She is addressing the women, other than the two who have just asserted their compliance with her wishes. As to the Λακωνικὰς, the men's "red Laconian shoes," see the note on Wasps 1158 and infra 345.

77. Λαμίου] Lamias, the speaker's husband, was, the Scholiast says, the δεσμοφύλαξ, or the keeper of the public prison. He was therefore bound to be extremely watchful, and his wife is naturally jubilant at having got away, unobserved by his vigilant eyes. His name affords a handle for the unseemly jest which follows, and which is based on an incident in the old legends about the ogress Lamia, ὑπὲρ ἧς, says the Scholiast, ὁ Κράτης λέγει ἐν τῷ ὁμωνύμῳ δράματι, ὅτι σκυτάλην ἔχουσα ἐπέρδετο. Cf. Wasps 1177 and the note there. I take the last four words of line 78 to be a quotation either from the Lamia of Crates or from some other version of the old nursery-tale; and the preceding expression τοῦτ' ἔστ' ἐκεῖνο not to refer to the σκύταλον in particular, but to be the familiar form of recognition, τοῦτ' ἐκεῖνο (Birds 354, Frogs 1341 and passim), leading up to the quotation.

80. τοῦ Πανόπτου] Τοῦ τὴν Ἰὼ φυλάττοντος. αἰνίττεται δὲ ὡς ὄντος αὐτοῦ δεσμοφύλακος. ἀναφέρει δὲ τοῦτον ἐπὶ τὸν παρὰ Σοφοκλεῖ ἐν Ἰνάχῳ Ἄργον.—Scholiast. ὁ Πανόπτης was the name commonly given to the hundred-eyed Argus. See the next note. The expression διφθέραν ἐνημμένος occurs in Clouds 72.

81. εἴπερ κ.τ.λ.] Ὡς οὐδεὶς ἄλλος. "τὸν δήμιον (vulgo δῆμον) βουκολεῖν" δέ, ὡς τὴν Ἰὼ ὁ Ἄργος ἐν Ἰνάχῳ Σοφοκλέους.—Scholiast. The meaning of the lines is somewhat obscure, but not, I think doubtful. The speaker is magnifying her own dexterity in escaping unobserved, by enlarging upon the extraordinary vigilance of her husband. "He would be just the man," she says, "to play the part of Argus, and tend"—she was going to add "Io," but substitutes παρὰ προσδοκίαν "the public executioner," who was doubtless placed under

ΠΡ. *ἀλλ' ἄγεθ' ὅπως καὶ τἀπὶ τούτοις δράσομεν,*
ἕως ἔτ' ἐστὶν ἄστρα κατὰ τὸν οὐρανόν·
ἡκκλησία δ', εἰς ἣν παρεσκευάσμεθα
ἡμεῖς βαδίζειν, ἐξ ἕω γενήσεται.
ΓΥ. Α. *νὴ τὸν Δί', ὥστε δεῖ σε καταλαβεῖν ἕδρας*
ὑπὸ τῷ λίθῳ, τῶν πρυτάνεων καταντικρύ.
ΓΥ. Β. *ταυτί γέ τοι νὴ τὸν Δί' ἐφερόμην, ἵνα*
πληρουμένης ξαίνοιμι τῆς ἐκκλησίας.
ΠΡ. *πληρουμένης, τάλαινα;* ΓΥ. Β. *νὴ τὴν Ἄρτεμιν,*
ἔγωγε. τί γὰρ ἂν χεῖρον ἀκροῴμην ἅμα
ξαίνουσα; γυμνὰ δ' ἐστί μοι τὰ παιδία.
ΠΡ. *ἰδού γέ σε ξαίνουσαν, ἣν τοῦ σώματος*
οὐδὲν παραφῆναι τοῖς καθημένοις ἔδει.
οὐκοῦν καλά γ' ἂν πάθοιμεν, εἰ πλήρης τύχοι
ὁ δῆμος ὤν, κᾄπειθ' ὑπερβαίνουσά τις
ἀναβαλλομένη δείξειε τὸν Φορμίσιον.

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the supervision of the keeper of the prison. Argus, since Io while under his charge bore the form of a cow, was popularly regarded as a cowherd, *βουκόλος*, and Bergler aptly refers to Aesch. Suppl. 297–300

KING. *τί δῆτα πρὸς ταῦτ' ἄλοχος ἰσχυρὰ Διός;*
CHORUS. *τὸν πάνθ' ὁρῶντα φύλακ' ἐπέστησεν βοΐ.*
KING. *ποῖον πανόπτην οἰοβουκόλον λέγεις;*
CHORUS. *Ἄργον, τὸν Ἑρμῆς παῖδα γῆς κατέκτανε.*

I think therefore that *βουκολεῖν* here means simply *to tend*, and not, as most editors take it, to *beguile* or *deceive*: nor can I acquiesce in Bothe's alteration of *τὸν δήμιον* into *τὸ δήμιον* *the people*; for Lamias was a gaoler, not a demagogue, and the notion of beguiling the people is quite foreign to the scope of the passage.

83. *ἄστρα*] The early scenes in this play, as in the Wasps, are supposed to take place before daybreak. Night was probably represented on the Athenian stage by some black or star-spangled sky-scene, which when the day was supposed to break would be wound off round one of the *περίακτοι*, or scene-rollers, so unwinding from the other roller the day-scene which was to take its place.

87. *ὑπὸ τῷ λίθῳ*] Ὑπὸ τῷ βήματι.—Scholiast. See Peace 680 and the note there. The prytanes who presided over and controlled the proceedings of the Assembly sat close beside the *βῆμα* (the

PRAX. But now to finish what remains to do
While yet the stars are lingering in the sky;
For this Assembly, as you know, whereto
We all are bound, commences with the dawn.
1st W. And so it does: and we're to seat ourselves
Facing the prytanes, just below the speakers.
2nd W. See what I've brought, dear heart: I mean to do
A little spinning while the Assembly fills.
PRAX. Fills? miserable woman! 2nd W. Yes, why not?
O I can spin and listen just as well.
Besides, my little chicks have got no clothes.
PRAX. Fancy you SPINNING! when you must not have
The tiniest morsel of your person seen.
'Twere a fine scrape, if when the Assembly's full,
Some woman clambering o'er the seats, and throwing
Her cloke awry, should show that she's a woman.

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stone pulpit from which the orators spoke) facing the assembled people. The women were to occupy the front rows, just below the βῆμα, and so would be face to face with the presiding prytanes. In after times, these presidents were found too few in number to keep order, and a whole tribe (τὸ δέκατον μέρος τῆς πόλεως) was told off to sit as presidents beside the βῆμα; νόμον ἐθήκατε καινόν, ἀποκληροῦν φυλὴν ἐπὶ τὸ βῆμα, ἥτις προεδρεύσει.—Aeschines against Timarchus, 33.

88. ταυτὶ ἐφερόμην] Γυνὴ ἔρχεται, φέρουσα καὶ ξαίνουσα ἔρια.—Scholiast. Although in the translation I have used the more familiar word "spinning," yet ξαίνουσα of course signifies the preliminary operation of *carding* the wool, that is, working it between instruments like brushes, but with wire instead of hair, until all knots and matted tangles are rubbed out, and the wool is formed into long rolls of a similar texture throughout, and so rendered fit for the spindle. See Lysistrata 585, 586, and 579.

97. Φορμίσιον] Καὶ οὗτος δασὺς ἦν. (He had previously said of Epicrates, οὗτος εἰς δασύτητα κωμῳδεῖται.) αἰνίττεται δὲ τὸ γυναικεῖον αἰδοῖον.—Scholiast. The statement in Hesychius (s.v. Ἀριστόδημος) that comic writers called τὰ γυναικεῖα αἰδοῖα, amongst other names, Φορμισίους is doubtless grounded on the passage before us. Much that was said about Epicrates in the note on 71 supra might be repeated about Phormisius here. Like Epicrates, he was a rough big-bearded man (μέγαν ἔχων πώγωνα· καθίει τὸν πώγωνα.—Scholiast on Frogs 965,

ἢν δ' ἐγκαθιζώμεσθα πρότεραι, λήσομεν
ξυστειλάμεναι θαἰμάτια· τὸν πώγωνά τε
ὅταν καθῶμεν, ὃν περιδησόμεσθ', ἐκεῖ,
τίς οὐκ ἂν ἡμᾶς ἄνδρας ἡγήσαιθ' ὁρῶν;
[Ἀγύρριος γοῦν τὸν Προνόμου πώγων' ἔχων
λέληθε· καίτοι πρότερον ἦν οὗτος γυνή·
νυνὶ δ', ὁρᾷς, πράττει τὰ μέγιστ' ἐν τῇ πόλει.]
τούτου γέ τοι, νὴ τὴν ἐπιοῦσαν ἡμέραν,

966). Like Epicrates, he took part in the restoration of the democracy: and we have already seen that he was joined with Epicrates as well in the embassy to the Persian Court, as in the subsequent impeachment for receiving bribes therein. In the Frogs (965, where see the note) he is selected by Euripides as a sample of the rough hirsute personages which the teaching of Aeschylus was calculated to turn out; in contrast to Θηραμένης ὁ κομψὸς, whom he claims as the product of his own teaching. After the fall of the Thirty, Phormisius introduced a measure for restricting the franchise to the owners of land, a proposal against which was written the fragment known as the thirty-fourth oration of Lysias, "Against doing away with the ancient constitution of Athens." Dionysius of Halicarnassus, who preserves the fragment, prefaces it with the following statement: Φορμίσιός τις τῶν κατελθόντων μετὰ τοῦ δήμου γνώμην εἰσηγήσατο τοὺς μὲν φεύγοντας κατιέναι, τὴν δὲ πολιτείαν μὴ πᾶσιν, ἀλλὰ τοῖς τὴν γῆν ἔχουσι παραδοῦναι, βουλομένων ταῦτα καὶ Λακεδαιμονίων. ἔμελλον δὲ, τοῦ ψηφίσματος τούτου κυρωθέντος, πεντακισχίλιοι σχεδὸν Ἀθηναίων ἀπελαθήσεσθαι τῶν κοινῶν. ἵνα μὴ δὴ τοῦτο γένοιτο, γράφει τὸν λόγον τόνδε ὁ Λυσίας. —De Lysia Judicium, chap. 22.

102. Ἀγύρριος] Ὁ Ἀγύρριος στρατηγὸς θηλυδριώδης, ἄρξας ἐν Λέσβῳ, καὶ τὸν μισθὸν δὲ τῶν ποιητῶν συνέτεμε, καὶ πρῶτος ἐκκλησιαστικὸν δέδωκεν. ὁ δὲ Πρόνομος αὐλητὴς μέγαν ἔχων πώγωνα. Ἀγύρριος δὲ εὐρύπρωκτος.—Scholiast. The expression πρότερον ἦν γυνὴ refers of course to unnatural crimes in which Agyrrhius as a youth was supposed to have participated. According to Andocides, whose bitter enemy he was, Agyrrhius for several years farmed the harbour dues at a price (thirty talents a year) very greatly beneath their actual value, buying off competitors by paying them a sum down, and promising a share in the booty. Andocides, perceiving his knavery, outbid him by offering thirty-six talents, and even so made a moderate profit (Andoc. De Mysteriis, 133, 134). It was probably in connexion with these transactions, that he was accused of embezzlement and thrown into prison (Dem. in Timocr. 153): but at the present moment all these ill deeds were forgotten, and he had become a prime favourite of the people, by the ordinary demagogic trick of increasing the public

No, if we sit in front and gather round us
Our husbands' garments, none will find us out.
Why, when we've got our flowing beards on there,
Who that beholds us will suppose we're women?
Was not Agyrrhius erst a woman? Yet
Now that he wears the beard of Pronomus,
He passes for a man, a statesman too.
O by yon dawning day, 'tis just for that,

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doles. The fall of Athens from her imperial position must have made it more difficult for the poorer classes to earn their living by attending the dicasteries, and Agyrrhius hit on the idea of paying them for their attendance at the Assemblies also. At first he got the payment (τὸ ἐκκλησιαστικὸν, as it was called) fixed at one obol: but this proved ineffective (infra 302); and it was raised by Heracleides to two obols. Thereupon, a year or two before the date of this play, Agyrrhius carried a further decree fixing it, like the δικαστικὸν, at three obols.—Aristotle, Polity of Athens, chap. 41; and see infra 183–188 and 301–310. Hence he became a leading personage in the state (πράττει τὰ μέγιστ' ἐν τῇ πόλει, cf. Birds 800), and on the death of Thrasybulus succeeded him as the στρατηγὸς on the coast of Asia (Xen. Hell. iv. 8. 31). The comedian Plato represented the Athenian Demus as saying

λαβοῦ, λαβοῦ τῆς χειρὸς ὡς τάχιστά μου,
μέλλω στρατηγὸν χειροτονεῖν Ἀγύρριον.

—Plutarch, Praecepta Gerendae Reipublicae, v. See Plutarch's remarks on this election. The memory of the man who introduced the τριώβολον ἐκκλησιαστικὸν was long popular in Athens, and Demosthenes (ubi supra), whilst recording his peculations, yet describes him as ἄνδρα χρηστὸν καὶ δημοτικὸν καὶ περὶ τὸ πλῆθος τὸ ὑμέτερον πολλὰ σπουδάσαντα. The comic poets, on the other hand, had a special grudge against him from the fact that he reduced the gratuity which they had been accustomed to receive from the state. See Frogs 367. Pronomus was probably an Athenian, and not the illustrious Theban who taught Alcibiades the flute. This little incident of the women's fictitious beards seems to introduce us to all the remarkable beards at Athens, those of Epicrates, Phormisius, Agyrrhius, Pronomus.

105. τούτου γέ τοι] Τὸ ἑξῆς. τούτου γέ τοι ἕνεκα, τοσοῦτον τόλμημα τολμῶμεν, νὴ τὴν ἐπιοῦσαν ἡμέραν, ἥν πως παραλαβεῖν.—Scholiast. Agyrrhius, she means, has become a power in the state, by ceasing to be a woman, and assuming the beard and appearance of a man: and we will try a similar experiment in the hope of

τόλμημα τολμῶμεν τοσοῦτον οὕνεκα,
ἤν πως παραλαβεῖν τῆς πόλεως τὰ πράγματα
δυνώμεθ', ὥστ' ἀγαθόν τι πρᾶξαι τὴν πόλιν·
νῦν μὲν γὰρ οὔτε θέομεν οὔτ' ἐλαύνομεν.
ΓΥ. Α. καὶ πῶς γυναικῶν θηλύφρων ξυνουσία
δημηγορήσει; ΠΡ. πολὺ μὲν οὖν ἄριστά που.
λέγουσι γὰρ καὶ τῶν νεανίσκων ὅσοι
πλεῖστα σποδοῦνται, δεινοτάτους εἶναι λέγειν·
ἡμῖν δ' ὑπάρχει τοῦτο κατὰ τύχην τινά.
ΓΥ. Α. οὐκ οἶδα· δεινὸν δ' ἐστὶν ἡ μὴ 'μπειρία.
ΠΡ. οὐκοῦν ἐπίτηδες ξυνελέγημεν ἐνθάδε,
ὅπως προμελετήσωμεν ἀκεῖ δεῖ λέγειν.
οὐκ ἂν φθάνοις τὸ γένειον ἂν περιδουμένη,
ἄλλαι θ' ὅσαι λαλεῖν μεμελετήκασί που;
ΓΥ. Α. τίς δ', ὦ μέλ', ἡμῶν οὐ λαλεῖν ἐπίσταται;
ΠΡ. ἴθι δὴ σὺ περιδοῦ καὶ ταχέως ἀνὴρ γενοῦ·
ἐγὼ δὲ θεῖσα τοὺς στεφάνους περιδήσομαι

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a similar result. The words *νὴ τὴν ἐπιοῦσαν ἡμέραν* are certainly a strange adjuration; but we must remember that they are used by a woman, and we should beware of altering the *τοι νὴ* of the MSS. into *τοίνυν* with Bothe or *τοι δὴ* with Blaydes, lest we should thereby be sacrificing one of the "pretty oaths" of an Athenian lady.

109. *θέομεν*] *Θεῖν* is *to scud with sails before the wind*, *ἐλαύνειν to propel the boat with oars.* Dobree refers to the narrative which Xenophon gives of the hasty voyage of Iphicrates around the coasts of Peloponnesus: *εἰ μὲν αὔρα φέροι, θέοντες ἅμα ἀνεπαύοντο· εἰ δὲ ἐλαύνειν δέοι, κατὰ μέρος τοὺς ναύτας ἀνέπαυεν.*—Hell. vi. 2. 29. The Scholiast rightly explains the present passage to mean *οὔτε ἀνέμοις οὔτε κώπαις* (*nec velis nec remis*) *πλέομεν*, and cites the proverb which, as Bergler observes, is found in Aristaenetus, i. 14 ad fin. and elsewhere, *ἂν ἀργύριον ᾖ, πάντα θεῖ κ' ἐλαύνεται*, *everything goes on swimmingly.*

110. *θηλύφρων ξυνουσία*] *A female-minded company of women.* The language is obviously that of tragedy, whether quoted or composed by Aristophanes. The Scholiast remarks *ἐκ τραγῳδίας τοῦτο*, and Le Fevre adds *Euripidem sapit*, "it smacks of Euripides."

112. *τῶν νεανίσκων*] This charge is frequently brought against Athenian

We women dare this daring deed to do,
If we can seize upon the helm of state
And trim the ship to weather through the storm;
For neither sails nor oars avail it now.
1st W. How can the female soul of womankind
Address the Assembly? PRAX. Admirably well.
Youths that are most effeminate, they say,
Are always strongest in the speaking line;
And we've got that by nature. 1st W. Maybe so.
Still inexperience is a serious matter.
PRAX. And is not that the very reason why
We've met together to rehearse the scene?
Now do make haste and fasten on your beards,
And all you others who have practised talking.
1st W. Practised, indeed! can't every woman talk?
PRAX. Come, fasten on your beard, and be a man.
I'll lay these chaplets down, and do the same.

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orators.—Knights 877–880, Clouds 1093. It may have been merely a hasty generalization from one or two conspicuous instances (see the note on 102 supra): and yet it is conceivable that the total loss of shame which must accompany such turpitude might make men more reckless, and therefore more ready, speakers. By a converse argument to that which Praxagora employs, the sophist whom Lucian holds up to our abhorrence in his Rhetorum Praeceptor (23) contends that as women are λαλίστεροι than men, therefore the most effeminate orators will also be the most effective.

115. οὐκ οἶδα] This is the expression of a person who has been listening to an argument "which cannot be answered, but does not convince." *I cannot contradict your argument, but still*, cf. Frogs 30. δεινὸν means *a serious matter*, cf. Wasps 834; Aesch. Prom. 39; Eur. Hec. 884, Andr. 985, Iph. in Aul. 917.

119. ὅσαι] The women in general are not to assume their beards until 273 infra. Only the intending speakers are to put them on now. Hence Praxagora, when putting hers on, four lines below, is careful to explain that she does so in view of speaking herself.

122. τοὺς στεφάνους] Praxagora appears to have been holding several chaplets for the use of the speakers.

καὐτὴ μεθ' ὑμῶν, ἤν τί μοι δόξῃ λέγειν.
ΓΥ. Β. δεῦρ', ὦ γλυκυτάτη Πραξαγόρα, σκέψαι, τάλαν,
ὡς καὶ καταγέλαστον τὸ πρᾶγμα φαίνεται.
ΠΡ. πῶς καταγέλαστον; ΓΥ. Β. ὥσπερ εἴ τις σηπίαις
πώγωνα περιδήσειεν ἐσταθευμέναις.
[ΠΡ. ὁ περιστίαρχος, περιφέρειν χρὴ τὴν γαλῆν.
πάριτ' ἐς τὸ πρόσθεν. Ἀρίφραδες, παῦσαι λαλῶν.]
κάθιζε παριών. τίς ἀγορεύειν βούλεται;
ΓΥ. Α. ἐγώ. ΠΡ. περίθου δὴ τὸν στέφανον τύχἀγαθῇ.

These she puts down whilst tying on her beard.

126. *σηπίαις*] Ἀπρόσλογος ἡ εἰκασία, says the Scholiast. It probably refers to some fanciful similarity between the complexion of the women, lightly bronzed by the sun, and the colour of the white cuttlefish lightly browned by the fire. *λευκαὶ γὰρ αἱ σηπίαι*, says one Scholiast; *ἐσταθευμέναις δὲ, ἐξ ἐπιπολῆς ὀπτηθείσαις· σταθεύειν γὰρ τὸ μὴ λίαν ὀπτῆσαι*, adds another. But this is a frivolous woman; and Praxagora has no time to waste on such idle fancies as these. She is the one woman of the party who is thoroughly sensible, and thoroughly in earnest; and taking no notice of her companion's nonsense, she hurries in pantomime through the preliminary ceremonies, after which the REHEARSAL immediately begins.

128. *ὁ περιστίαρχος*] The peristiarch was an official who superintended the purification of the place in which an Athenian Assembly was to be held by carrying sacrificed sucking-pigs around its limit. All who took part in the Assembly were required to come within this line of purification. Cf. Acharnians 44. Pollux (viii. segm. 104) has a short article Περὶ Περιστιάρχων, and observes Ἐκάθαιρον χοιριδίοις μικροῖς οὗτοι τὴν ἐκκλησίαν, καὶ τὸ θέατρον· καθάρσιον δὲ τοῦτο χοιρίδιον ἐκαλεῖτο. As the peristiarch purified the theatre as well as the place of assembly, he was probably even now sitting amongst the audience, and was personally addressed by Praxagora. These lustrations were also called *περίστια*.—Photius s.v. *περιστίαρχος*. See Aeschines against Timarchus, 23, and the Scholiasts there; Schömann de Comitiis Atheniensium, i. 8 (Paley's translation). Praxagora substitutes *γαλῆν* for *χοιρίδιον*, not wishing in an assembly of ladies to use so ambiguous a word as the latter.

129. *πάριτ' ἐς τὸ πρόσθεν*] It would seem, from Acharnians 43, 44, that this was the recognized formula wherewith the *κῆρυξ* invited the people to come within the line of lustration. Of Ariphrades the Scholiast says *ὡς ἀναμεμιγμένου αὐταῖς· λοιδορεῖται δὲ πρὸς γυναῖκας αἰσχρὸς ὢν κιθαρῳδός*. Apparently, therefore, the Scholiast would identify the person here addressed with that Ari-

Maybe I'll make a little speech myself.
2nd W. O, here, sweet love, Praxagora: look, child!
O what a merry joke this seems to me!
PRAX. Joke! where's the joke? 2nd W. 'Tis just as if we tied
A shaggy beard to toasting cuttlefish.
PRAX. Now, Purifier, carry round the — cat.
Come in! Ariphrades, don't chatter so.
Come in, sit down. Who will address the meeting?
1st W. I. PRAX. Wear this chaplet then, and luck be with you.

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phrades of whose bestiality we have heard more than enough in the Knights, the Wasps, and the Peace. And so also the Scholiast on Lucian's Pseudologista, 3. But that was thirty years ago: those scandals must have long since passed into oblivion. There is nothing uncommon in the name of Ariphrades; and the offence here attributed to Ariphrades is merely "talking," an offence perhaps not altogether alien to a woman's character, *τίς γὰρ γυναικῶν οὐ λαλεῖν ἐπίσταται;* And in my judgement Praxagora, in the character of *κῆρυξ*, is merely calling upon one of the women to stop chattering and to come and take her seat within the line of purification. She naturally uses a man's name (as if she were in the real Assembly, cf. infra 293, 294), though of course the adjective *ἀριφραδής* is both masculine and feminine. And *παριὼν* in the next line is used in precisely the same sense as *πάριτε* in this.

130. *τίς ἀγορεύειν βούλεται;*] Here we have the well-known formula with which the *κῆρυξ* declares the debate to be opened. See Acharnians 45, Thesm. 379. In each of these instances, as here, the intending speaker simply answers 'Εγώ. Originally, men over fifty years of age were first invited to speak: *ἐπερωτᾷ ὁ κῆρυξ "τίς ἀγορεύειν βούλεται τῶν ὑπὲρ πεντήκοντα ἔτη γεγονότων;" ἐπειδὰν δὲ οὗτοι πάντες εἴπωσι, τότ' ἤδη κελεύει λέγειν τῶν ἄλλων Ἀθηναίων τὸν βουλόμενον.*—Aeschines against Timarchus, 23. But as Schömann (De Comitiis, i. 10) remarks, with something like a feeling of personal resentment, "this custom had long been obsolete; and young men scarcely out of their teens, with a very diminutive stock of knowledge, but a very considerable one of impudence, were generally the first to take possession of the bema, and not unfrequently the last to give it up to their betters."

131. *τὸν στέφανον*] *Στεφανοῦνται γὰρ οἱ δημηγοροῦντες.*— Scholiast. That Athenian orators wore a wreath while delivering their speeches is of course well known; and the custom is noticed by Aristophanes not only in the scene before us, but also in the Birds and the Thesmophoriazusae. Wreaths were also worn by revellers; *οἱ ἐν τοῖς συμποσίοις*

ΓΥ. Α. *ἰδού.* ΠΡ. *λέγοις ἄν.* ΓΥ. Α. *εἶτα πρὶν πιεῖν λέγω;*
ΠΡ. *ἰδοὺ πιεῖν.* ΓΥ. Α. *τί γάρ, ὦ μέλ', ἐστεφανωσάμην;*
ΠΡ. *ἄπιθ' ἐκποδών· τοιαῦτ' ἂν ἡμᾶς εἰργάσω*
κἀκεῖ. ΓΥ. Α. *τί δ'; οὐ πίνουσι κἀν τἠκκλησίᾳ;*
ΠΡ. *ἰδού γέ σοι πίνουσι.* ΓΥ. Α. *νὴ τὴν Ἄρτεμιν,*
καὶ ταῦτά γ' εὔζωρον. τὰ γοῦν βουλεύματα
αὐτῶν ὅσ' ἂν πράξωσιν ἐνθυμουμένοις
ὥσπερ μεθυόντων ἐστὶ παραπεπληγμένα.
καὶ νὴ Δία σπένδουσί γ'· ἢ τίνος χάριν
τοσαῦτά γ' εὔχοντ', εἴπερ οἶνος μὴ παρῆν;
καὶ λοιδοροῦνταί γ' ὥσπερ ἐμπεπωκότες,
καὶ τὸν παροινοῦντ' ἐκφέρουσ' οἱ τοξόται.
ΠΡ *σὺ μὲν βάδιζε καὶ κάθησ'· οὐδὲν γὰρ εἶ.*
ΓΥ. Α. *νὴ τὸν Δί', ἦ μοι μὴ γενειᾶν κρεῖττον ἦν·*

ἐστεφανοῦντο, says the Scholiast on 133 infra. See infra 691 and the note there. The assumption of a wreath, therefore, might mean either that the wearer was about to speak (as Praxagora intended it), or that she was about to commence a revel (as her friend interprets it). A very similar misapprehension occurs, when Peisthetaerus, about to commence his oration to the Birds, calls out:

Boy, bring me a wreath for my hair
And a wash for my hands. Ev. Why, what mean these commands? Is a dinner in near contemplation.
Pei. No dinner, I ween: 'tis a SPEECH that I mean, a stalwart and lusty oration.—Birds 463-5.

By a somewhat analogous inference, from the custom of placing a wreath on the head after death, it is argued in the Tagenistae (Fragm. 1 in Meineke's Fragm. Com. Graec.) that the dead must be going to a banquet in the unseen world:

οὐδ' ἂν ποθ' οὕτως ἐστεφανωμένοι νεκροὶ
προὐκείμεθ', οὐδ' ἂν κατακεχριμένοι μύροις,
εἰ μὴ καταβάντας εὐθέως πίνειν ἔδει.

Why should they lay our corpses out, arranged
With wreaths, and perfumed with the sweetest scents,
Unless we're straightway going to drink below?

132. *πρὶν πιεῖν*] The first speaker immediately breaks down. By proposing to drink, she betrays both her own sex, and her ignorance of parliamentary

1st W. There. Prax. Speak away. 1st W. What speak before I drink?
Prax. Just listen. Drink! 1st W. Then what's this chaplet for?
Prax. O get away. Is this what you'd have done
Amongst the men? 1st W. What, don't men drink at meetings?
Prax. Drink, fool? 1st W. By Artemis, I know they do,
And strong drink too. Look at the Acts they pass.
Do you mean to tell me that they'd pass such nonsense
If they weren't drunk? Besides, they pour libations.
Or what's the meaning of those tedious prayers
Unless they'd got some wine, I'd like to know.
Besides, they quarrel just like drunken men,
And when one drinks too much, and get's too noisy,
In come the Archer-boys, and run him out.
Prax. Begone and sit you down, for you're no good.
1st W. Good lack, I wish I'd never worn a beard;

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proceedings, and she is accordingly dismissed by Praxagora with scant courtesy.

137. *εὔζωρον*] Οὐ *μόνον ζωρὸν, ἀλλὰ καὶ εὔζωρον, ἄκρατον*.—Scholiast.

138. *ἐνθυμουμένοις*] *To such as ponder these things in their minds.* The Acts they pass are, if you consider them carefully, like the mad acts of drunkards. On *παραπεπληγμένα* the Scholiast observes *μανικά. διαβάλλει τοὺς Ἀθηναίους ὡς ἀεὶ κακὰ βουλευομένους.*

140. *σπένδουσι*] Solemn prayers were usually accompanied by libations: *σπένδοντες εὐχώμεσθα*, Peace 431–435; *ἐπὶ ταῖς σπονδαῖς καὶ ταῖς εὐχαῖς*, Wasps 863. The woman therefore infers from the prayers with which the Assemblies were opened, that there must have been wine present for the purpose of the accompanying libations; and insinuates that the prayers were offered for the sake of obtaining the wine. "Quod ex religionis praescripto fiebat a viris, ubi in concionem ventum erat," says Le Fevre, "id amore vini fieri interpretatur muliercula sitiens."

143. *οἱ τοξόται*] The Scythian archers who formed the city police at Athens are frequently mentioned in these comedies. And as to their haling disorderly persons out of the Assembly or the Council, see Ach. 54; Knights 665; Plato, Protagoras, chap. x; and cf. infra 258.

145. *γενειᾶν*] Μὴ *ἔχειν τοῦτον τὸν πώγωνα. ἀφαυανθήσομαι, ξηρανθήσομαι.*—Scholiast; cf. Frogs 1089. "Av I didn't shave, I wud be torminted wid an outrajis thurrst; for there's nothin' so dhryin' to the throat as a big billy-goat beard waggin' undher the chin," says Private Mulvaney in one of Rudyard Kipling's tales.

δίψει γάρ, ὡς ἔοικ', ἀφαυανθήσομαι.
ΠΡ. ἔσθ' ἥτις ἑτέρα βούλεται λέγειν; ΓΥ. Β. ἐγώ.
ΠΡ. ἴθι δὴ στεφανοῦ· καὶ γὰρ τὸ χρῆμ' ἐργάζεται.
ἄγε νυν ὅπως ἀνδριστὶ καὶ καλῶς ἐρεῖς,
διερεισαμένη τὸ σχῆμα τῇ βακτηρίᾳ.
ΓΥ. Β. ἐβουλόμην μὲν ἕτερον ἂν τῶν ἠθάδων
λέγειν τὰ βέλτισθ', ἵν' ἐκαθήμην ἥσυχος·
νῦν δ' οὐκ ἐάσω, κατά γε τὴν ἐμὴν μίαν,
ἐν τοῖσι καπηλείοισι λάκκους ἐμποιεῖν
ὕδατος. ἐμοὶ μὲν οὐ δοκεῖ μὰ τὼ θεώ.
ΠΡ. μὰ τὼ θεώ; τάλαινα, ποῦ τὸν νοῦν ἔχεις;
ΓΥ. Β. τί δ' ἔστιν; οὐ γὰρ δὴ πιεῖν γ' ᾔτησά σε.
ΠΡ. μὰ Δί', ἀλλ' ἀνὴρ ὢν τὼ θεὼ κατώμοσας,
καίτοι τά γ' ἄλλ' εἰποῦσα δεξιώτατα.
ΓΥ. Β. ὢ νὴ τὸν Ἀπόλλω. ΠΡ. παῦε τοίνυν, ὡς ἐγὼ
ἐκκλησιάσουσ' οὐκ ἂν προβαίην τὸν πόδα
τὸν ἕτερον, εἰ μὴ ταῦτ' ἀκριβωθήσεται.

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148. ἐργάζεται] *Urget*, Le Fevre. *The matter is pressing*; literally, *is working*.

151. ἐβουλόμην ἂν] The second speaker makes a brilliant start, well suited to an orator addressing the Assembly for the first time. And she goes on swimmingly until the recognized female oath μὰ τὼ θεὼ (by Demeter and Persephone) inadvertently escapes her and reveals her sex. By τῶν ἠθάδων she means *the speakers accustomed to address you, the usual speakers*, τῶν ἔθος ἐχόντων λέγειν.—Scholiast. Bergler refers to the openings of the First Philippic of Demosthenes and the Archidamus of Isocratês. ἵν' ἐκαθήμην ἥσυχος *in which case I should have sat quiet*. See the note on 426 infra.

153. τὴν ἐμὴν] Λείπει γνώμην.—Scholiast; a very frequent ellipsis, though here, perhaps, ψῆφον is more appropriate. The speaker, unaccustomed to public speaking, commences by saying, *I'll not permit*; then, recollecting that it is for the Assembly, and not for herself alone, to decide the matter, she adds apologetically, *So far at least as my single vote* [or *opinion*] *goes*. To connect, as is commonly done, μίαν with οὐκ ἐάσω and ἐμποιεῖν, *I'll not permit one single woman to make*, is contrary both to the sense of the passage and to the Greek idiom. The transgressors she is attacking would not be exclusively, or even chiefly, women: nay in the view of Aristophanes, who is constantly, and indeed in this very passage, assailing the wine-bibbing

I'm parched to death with thirst, I really am.
PRAX. Would any other like to speak? 2nd W. Yes, I.
PRAX. Put on this chaplet and be quick. Time presses.
Now lean your weight upon your walking-stick,
And speak your words out manfully and well.
2nd W. I could have wished some more experienced man
Had risen to speak, while I sat still and listened.
But now I say I'll not permit, for one,
That in their taverns men should make them tanks
Of water. 'Tis not proper, by the Twain.
PRAX. How! by the Twain? Girl, have you lost your wits?
2nd W. Why, what's amiss? *I* never asked for drink.
PRAX. You are a man, and yet invoked the Twain.
All else you said was excellently right.
2nd W. O yes, by Apollo! PRAX. Mind then, I won't move
Another step in this Assembly business,
Unless you are strict and accurate in this.

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propensities of women, they would be chiefly, if not exclusively, men. And Porson justly doubts if *οὐκ ἐάσω μίαν* could be correctly used for *οὐδεμίαν ἐάσω*.

154. *λάκκους*] *Λάκκοι* were tanks or rectangular pits dug in the ground, and lined with some water-tight cement, *κονία*, which rendered them safe receptacles for wine or oil. *λάκκοι· οἰκοδήματα χριστὰ, οἴνου [ἢ] ἐλαίου ὑποδοχεῖα.*—Photius. *Ἀθηναῖοι καὶ τῶν ἄλλων Ἑλλήνων τινὲς ὀρύγματα ὑπὸ γῆν ποιοῦντες, εὐρυχωρῆ καὶ στρογγύλα καὶ τετράγωνα, καὶ κονιῶντες αὐτὰ, οἶνον ὑποδέχονται καὶ ἔλαιον εἰς αὐτὰ, καὶ ταῦτα λάκκους καλοῦσιν.*—Photius, Suidas. Blaydes refers to Xenophon's Anabasis, iv. 2. 22 *καὶ γὰρ οἶνος πολὺς ἦν, ὃν ἐν λάκκοις κονιατοῖς εἶχον.* It seems that in some taverns a pernicious custom had grown up, of filling these tanks with water instead of wine: and against this the wine-loving woman indignantly protests.

155. *μὰ τὼ θεώ*] On this, the favourite oath of Athenian women, see Wasps 1396 and the note there. These unlucky words no sooner slip from the speaker's lips than Praxagora angrily interrupts her and, it would seem from 163 infra, snatches the chaplet from her head.

160. *ὦ νὴ τὸν Ἀπόλλω*] *Oh by Apollo, so I did*, as Dr. Blaydes translates it. Acknowledging her error, she is now careful to employ an oath such as a man would be likely to use.

ΓΥ. Β. φέρε τὸν στέφανον· ἐγὼ γὰρ αὖ λέξω πάλιν.
οἶμαι γὰρ ἤδη μεμελετηκέναι καλῶς.
ἐμοὶ γάρ, ὦ γυναῖκες αἱ καθήμεναι,
ΠΡ. γυναῖκας, ὦ δύστηνε, τοὺς ἄνδρας λέγεις;
ΓΥ. Β. δι' Ἐπίγονόν γ' ἐκεῖνον· ἐπιβλέψασα γὰρ
ἐκεῖσε πρὸς γυναῖκας ᾠόμην λέγειν.
ΠΡ. ἄπερρε καὶ σὺ καὶ κάθησ' ἐντευθενί.
αὐτὴ γὰρ ὑμῶν γ' ἕνεκά μοι λέξειν δοκῶ,
τονδὶ λαβοῦσα· τοῖς θεοῖς μὲν εὔχομαι
τυχεῖν κατορθώσασα τὰ βεβουλευμένα.
ἐμοὶ δ' ἴσον μὲν τῆσδε τῆς χώρας μέτα
ὅσονπερ ὑμῖν· ἄχθομαι δὲ καὶ φέρω
τὰ τῆς πόλεως ἅπαντα βαρέως πράγματα.
ὁρῶ γὰρ αὐτὴν προστάταισι χρωμένην
ἀεὶ πονηροῖς· κἄν τις ἡμέραν μίαν
χρηστὸς γένηται, δέκα πονηρὸς γίγνεται.
ἐπέτρεψας ἑτέρῳ· πλείον' ἔτι δράσει κακά.
χαλεπὸν μὲν οὖν ἄνδρας δυσαρέστους νουθετεῖν,
οἳ τοὺς φιλεῖν μὲν βουλομένους δεδοίκατε,
τοὺς δ' οὐκ ἐθέλοντας ἀντιβολεῖθ' ἑκάστοτε.
ἐκκλησίαισιν ἦν ὅτ' οὐκ ἐχρώμεθα

165. ὦ γυναῖκες] She is addressing the audience in the theatre as if they were the people assembled in the Pnyx. There would be no women in either place: but her eye, she explains, chanced to fall upon Epigonus, a man so effeminate that she mistook him for a woman. οὗτος κωμῳδεῖται ὡς μαλακός, says the Scholiast. The word ἐκεῖνε in 168 means *in his direction*.

171. τονδί] Τὸν στέφανον.—Scholiast. After adjusting the chaplet on her own head, Praxagora proceeds to deliver a well-considered speech; apparently not precisely the same, though of course on the same lines, as that which she is presently supposed to have addressed to the Assembly. See infra 429-454.

176. προστάταισι πονηροῖς] The leading demagogue, who for the time being swayed the decisions of the popular Assemblies was called, if not officially entitled, ὁ προστάτης τοῦ δήμου. See Aristotle's Polity of Athens, chap. 28. There had been πονηροὶ προστάται enough and to spare during the Peloponnesian

2nd W. Give me the chaplet, and I'll try again.
I've thought of something very good to say.
In my opinion, O assembled women,
PRAX. O monstrous! WOMEN, idiot, when they're MEN?
2nd W. 'Twas all Epigonus: he caught my eye
And so, methought 'twas women I harangued.
PRAX. You, too, retire and sit you down again,
For I myself will wear the chaplet now
Your cause to further: and I pray the gods
That I may haply prosper our design.
I have, my friends, an equal stake with you
In this our country, and I grieve to note
The sad condition of the state's affairs.
I see the state employing evermore
Unworthy ministers; if one do well
A single day, he'll act amiss for ten.
You trust another: he'll be ten times worse.
Hard, hard it is to counsel wayward men,
Always mistrusting those who love you best,
And paying court to those who love you not.
There was a time, my friends, we never came

War: Cleon, Hyperbolus, Cleophon. In Peace 684 the appellation πονηρὸς προστάτης is expressly applied to Hyperbolus: and it would almost seem from Plutus 920 that the combination of these two words had become, in a manner, proverbial. Cleophon appears to have acquired his supremacy by instituting the dole of the θεωρικὸν, and now, we may well believe, Agyrrhius was attaining a similar position by his institution of the dole of the ἐκκλησιαστικόν. See the note on 102 supra. For, in my judgement, Praxagora is here contrasting Agyrrhius as a πονηρὸν προστάτην (whence the epithet πονηρὸν, 185 infra) with Thrasybulus: the former having only his own aggrandisement at heart; the latter a genuine patriot, earnestly promoting the real welfare of the people. Yet Agyrrhius was fast becoming the popular favourite, whilst the influence of Thrasybulus was steadily declining.

183. ἐκκλησίαισιν κ.τ.λ.] *Dicit tempus ante Periclem*, says Bothe, absurdly.

οὐδὲν τὸ παράπαν· ἀλλὰ τόν γ' Ἀγύρριον
πονηρὸν ἡγούμεσθα· νῦν δὲ χρωμένων
ὁ μὲν λαβὼν ἀργύριον ὑπερεπῄνεσεν,
ὁ δ' οὐ λαβὼν εἶναι θανάτου φήσ' ἀξίους
τοὺς μισθοφορεῖν ζητοῦντας ἐν τἠκκλησίᾳ.
ΓΥ. Α. νὴ τὴν Ἀφροδίτην, εὖ γε ταυταγὶ λέγεις.
ΠΡ. τάλαιν', Ἀφροδίτην ὤμοσας. χαρίεντά γ' ἂν
ἔδρασας, εἰ τοῦτ' εἶπας ἐν τἠκκλησίᾳ.
ΓΥ. Α. ἀλλ' οὐκ ἂν εἶπον. ΠΡ. μηδ' ἐθίζου νυν λέγειν.
τὸ συμμαχικὸν αὖ τοῦθ', ὅτ' ἐσκοπούμεθα,

Praxagora is contrasting the state of things *before*, with the state of things *after*, the introduction by Agyrrhius of the τριώβολον ἐκκλησιαστικόν. She notices two points of contrast: (1) Before that period the citizens had become quite unaccustomed to attend the Assembly, whereas now they flock to it. This is the burden of the second semichorus, infra 300-310; and cf. Plutus 329. (2) Before that period everybody recognized that Agyrrhius was a rogue: whereas now it is difficult to praise him enough. The words οὐκ ἐχρώμεθα simply mean that the habit of attending the Assembly had fallen into general disuse.

186. ὑπερεπῄνεσεν] Here again Bothe absurdly says, *nimium laudare solet conciones*, whereas the meaning is *lauded Agyrrhius to the skies, extravagantly praised Agyrrhius*. But indeed none of the commentators seem to have the slightest inkling of what Praxagora is talking about in this portion of her speech, all of them esteeming apparently the minutiae of the poet's language of more account than the working of the poet's mind.

188. τοὺς μισθοφορεῖν] Τοὺς μισθοὺς βουλομένους λαβεῖν. καὶ γὰρ παρὰ τῶν δημαγωγῶν λαμβάνουσι, καὶ ὁ μὴ λαβὼν μισεῖ θέλων λαβεῖν.—Scholiast. According to the Scholiast, therefore, it is a case of sour grapes. They who cannot get the τριώβολον hide their disappointment by railing at the immorality of those who are more successful. I think that this is certainly the meaning of the passage, the course which the οὐ λαβὼν takes being introduced as it were παρὰ προσδοκίαν; though no doubt there were many honest citizens who refused the pay (ἐκκλησιασταὶ οἰκόσιτοι), and sincerely lamented the prevailing corruption. And cf. Isocrates de Pace, 155, 156.

190. Ἀφροδίτην ὤμοσας] Like the oath by the twain goddesses, the oath by Aphrodite was peculiarly a woman's oath. It is employed six times in the present play, six times in the Lysistrata, and once in the Plutus, and invariably by a woman. The sole exception in

To these Assemblies; then we knew full well
Agyrrhius was a rogue: we come here now,
And he who gets the cash applauds the man,
And he who gets it not, protests that they
Who come for payment ought to die the death.
1st W. By Aphrodite now, but that's well said!
PRAX. Heavens! Aphrodite! 'Twere a pleasant jest,
If in the Assembly you should praise me so!
1st W. Ah, but I won't. PRAX. Then don't acquire the habit.
This League again, when first we talked it over,

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these comedies is Thesm. 254, and it is an exception which proves the rule; for there it is used by Mnesilochus, who is being dressed up in woman's clothes, to pass off as a woman, and who therefore naturally employs the oath proper to a woman. The words μηδ' ἐθίζου. two lines below, mean *Don't get into the habit of praising me in that manner.* It is not unusual with the poet, when one of his characters is making an argumentative speech, to punctuate each branch of the argument by some such interruption as the present. See the note on Wasps 559. Here Praxagora's argument is divided by interruptions into four sections. The object of the first section was to show how men mismanage the internal affairs of the state by giving their confidence to corrupt and profligate self-seekers like Agyrrhius, in preference to true and tried friends of the people like Thrasybulus. The second section relates to their mismanagement of external affairs by reason of their impatience and inconstancy. The third section consists of a proposal that since the men have proved so incompetent to manage the state, its affairs should now be placed in the hands of the women; whilst the fourth and last is a prolonged eulogy of the women, showing their really very remarkable qualifications for guiding and preserving the state.

193. τὸ συμμαχικόν] Περὶ τοῦ συμμαχικοῦ Φιλόχορος ἱστορεῖ ὅτι πρὸ δύο ἐτῶν ἐγένετο συμμαχία Λακεδαιμονίων καὶ Βοιωτῶν. — Scholiast. Petit's suggestion that Λακεδαιμονίων in the scholium ought to be Ἀθηναίων has met with universal acceptance. For Praxagora is beyond all doubt referring to the momentous Anti-Spartan League of B.C. 395, which was inaugurated by the battle of Haliartus and the death of Lysander, which at once raised Athens from the position of a mere dependency of Sparta into that of a free and leading Hellenic state; and which in its result altered the whole current of Hellenic history. Originally struck between Thebes and Athens it was quickly joined by Argos, Corinth, and other important states,

εἰ μὴ γένοιτ', ἀπολεῖν ἔφασκον τὴν πόλιν·
ὅτε δὴ δ' ἐγένετ', ἤχθοντο, τῶν δὲ ῥητόρων
ὁ τοῦτ' ἀναπείσας εὐθὺς ἀποδρὰς ᾤχετο.
ναῦς δεῖ καθέλκειν· τῷ πένητι μὲν δοκεῖ,
τοῖς πλουσίοις δὲ καὶ γεωργοῖς οὐ δοκεῖ.
Κορινθίοις ἤχθεσθε, κἀκεῖνοί γέ σοι·
νῦν εἰσὶ χρηστοί, καὶ σὺ νῦν χρηστὸς γενοῦ.
Ἀργεῖος ἀμαθής, ἀλλ' Ἱερώνυμος σοφός·

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and became so powerful that the military leaders proposed at once to march upon Sparta and "destroy the wasps in their nest." But in the following summer the great battle of Corinth, ἡ μεγάλη μάχη πρὸς Λακεδαιμονίους, ἡ ἐν Κορίνθῳ (Demosthenes in Lept. 59) resulted in a Lacedaemonian victory; and no contingent suffered so severely as the Athenian, which was assailed both in front and on the flank by the Spartan troops. And shortly afterwards Agesilaus won another victory in the well-contested battle of Coronea. No wonder that the Athenians were disgusted, ἤχθοντο, at this discomfiture of the League from which they had expected so much. The historical allusions contained in this second section of Praxagora's speech are considered more fully in the Introduction.

196. ὁ τοῦτ' ἀναπείσας] Κόνωνα λέγει, says the Scholiast; a very natural mistake, since Conon was the author of all the abiding benefits which the Athenians derived from the Anti-Spartan League. He broke the naval power of Sparta in the battle of Cnidus, swept the Lacedaemonian garrisons from the isles of the Aegean, and returned home, a second Themistocles, to rebuild the Long Walls of Athens and the fortifications of Peiraeus. But far from being the orator who induced them to enter into the League, he was not even in Athens at the time. From the disaster at Aegospotami until his triumphant return to Athens some months after the exhibition of this play, he had been continuously in the service of Evagoras of Cyprus or the Persian King. Nor did he ever fall under the censure of the Athenians. The allusion here is doubtless to the most persuasive of the many speakers (πάμπολλοι ξυνηγόρευον, Xen. Hell. iii. 5. 16) who advocated the formation of the League. It cannot have been Thrasybulus, who seems to have been very cautious and undecided in the matter, and whose case is mentioned seven lines below. It was some orator unnamed by Xenophon.

197. ναῦς δεῖ καθέλκειν] This was another immediate result of the Anti-Spartan League. Till then the Athenians, since the surrender of their city to Lysander, had been permitted to maintain twelve triremes and no more, a number doubtless sufficient for merely defensive

It seemed the only thing to save the state.
Yet when they'd got it, they disliked it. He
Who pushed it through was forced to cut and run.
Ships must be launched; the poor men all approve,
The wealthy men and farmers disapprove.
You used to hate Corinthians, and they you;
They are friendly now: do you be friendly too.
Argeius was a fool: now Jerome's wise.

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purposes. But so soon as they had recovered their independence, their first object would be to increase their fleet; and accordingly, a year or two later, we find them in possession of very considerable naval armaments. At Athens the duty of equipping a trireme was not, as a rule, performed at the public expense, but was imposed upon some wealthy citizen, so that the increase of the fleet was not always a matter for rejoicing with the richer classes, *ἐβαροῦντο γὰρ ταῖς τριηραρχίαις*, as the Scholiast says. As to the *γεωργοὶ*, whether rich or poor, their lands were always exposed to the incursions of an enemy, and they were consequently always averse to war. "Had Attica been an island, and the Athenians masters of the sea," says Xenophon (De Rep. Ath. ii. 14), "they would have escaped all the evils of war: *νῦν δὲ οἱ γεωργοῦντες καὶ οἱ πλούσιοι Ἀθηναίων ὑπέρχονται* (*come under the power of, are exposed to*) *τοὺς πολεμίους μᾶλλον*." The terms *δοκεῖ* and *οὐ δοκεῖ* relate to the voting of the different classes in the Assembly, and, to a member of Oxford or Cambridge, are well represented in Le Fevre's Latin translation by *placet* and *non placet*.

200. *καὶ σὺ νῦν κ.τ.λ.*] The Corinthians, whose animosity to Athens had been the immediate occasion of the Peloponnesian War, and who throughout, and at the termination of, the war, had shown themselves her most rancorous enemies, were nevertheless amongst the earliest to join, and the most eager in supporting, the Anti-Spartan League. But in the second year of the League, the war was transferred into the territory of Corinth, which was systematically desolated by sword and fire. A large minority of her citizens became desirous of returning to the Spartan alliance; we hear of the gates of the city being closed against the fugitives after the battle of Corinth; and it may possibly be inferred from the present passage that there was a recrudescence at Athens of the old anti-Corinthian feeling. Praxagora therefore, not now merely stating facts, but giving her own opinion, exhorts them to meet the friendly disposition of Corinth with equal friendliness.

201. *Ἀργεῖος κ.τ.λ.*] *Κατ' εἰρωνείαν. ὁ γὰρ Ἀργεῖος σοφὸς, ὁ δ' Ἱερώνυμος ἀμαθής. τὸ δὲ Ἀργεῖος ὄνομα κύριον.*—Scholiast.

Σωτηρία παρέκυψεν, ἀλλ' ὀρίζεται
Θρασύβουλος αὐτὸς, οὐχὶ παρακαλούμενος.
ΓΥ. Α. *ὡς ξυνετὸς ἀνήρ.* ΠΡ. *νῦν καλῶς ἐπῄνεσας.*
ὑμεῖς γάρ ἐστ', ὦ δῆμε, τούτων αἴτιοι.
τὰ δημόσια γὰρ μισθοφοροῦντες χρήματα

Praxagora, giving instances of the mutability and perversity of Athenian opinion, says, *Ye thought Argeius a blockhead, and yet ye think Hieronymus clever.* Whether their characters are reversed, as the Scholiast-thinks, or whether they were both rude and ignorant men, it is impossible to say. Argeius as a proper name occurs in Xenophon's Hellenics and elsewhere. Hieronymus was a common Athenian name, and it is very unlikely that Praxagora is referring, as Paulmier supposes, to the officer whom Conon, on his departure for Babylon, left in part command of the Persian and allied navy in Cyprus. The Hieronymus mentioned here was doubtless some obscure politician in Athens. The line appears to be introduced, after the manner of Aristophanes, and like the reference to Aesimus a few lines below, to touch a lighter chord in the midst of Praxagora's serious arraignment of Athenian policy.

202. **Σωτηρία**] **Σωτηρία** is personified here as *Salus* in the Latin proverbial expression "Nec Salus nobis saluti jam esse, si cupiat, potest," Plautus, Mostellaria, ii. 1. 4; Captivi, iii. 3. 14; Cistellaria, iv. 2. 76. The expression is used also by Terence and Cicero, and doubtless was borrowed from them by the Elizabethan statesman Davison, when he addressed his queen as one "whom Salvation itself is not able to save, if these purposes are continued."—Motley's United Netherlands, i. 423. The meaning of *παρακύπτειν* is well illustrated by the invocation in Peace 978 seq., where Peace is adjured not merely just to show her face and withdraw it again (*παρακύπτειν*), but to reveal herself in her full and perfect beauty to the gaze of her devoted admirers, *ἀπόφηνον ὅλην σαυτήν*. Cf. Thesm. 797-9. A glimpse of Safety was afforded to the Athenians by the Anti-Spartan League and the victory of Conon at Cnidus, but this, in the opinion of Praxagora, was more or less counterbalanced by the growing alienation of the people from the counsels of Thrasybulus, who had brought them *σωτηρία* in even darker days than these.

203. **Θρασύβουλος**] ***Thrasybulus himself, not now called upon for advice, is banished from our counsels.*** It is clear that before the death of Thrasybulus his influence and popularity at Athens had been for some time on the wane. He did not distinguish himself, either as a general or as a soldier, at the battle of Corinth: and shortly afterwards, and apparently about the date of this comedy, Lysias, in the speech composed for Mantitheus, indulges in a

Safety just showed her face: but Thrasybulus,
No more called in, is quite excluded now.
1[st] W. Here's a shrewd man! PRAX. Ah, now you praise me rightly.
Ye are to blame for this, Athenian people,
Ye draw your wages from the public purse,

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gird at "our grand Steirian," on which he would not have ventured, had he not felt confident that the sneer would be relished by his auditors. Meanwhile Agyrrhius was supplanting him as a popular favourite: and not long after the date of the play, Conon was at Athens, restoring the Long Walls and the fortifications of Peiraeus, and devising large schemes, which extended from Asia Minor to Sicily, for the rehabilitation of the Athenian empire. It is quite possible that this adventurous policy, devised by an officer in the Persian service, aided by a Persian satrap, and only feasible by means of Persian ships and Persian gold, was unpalatable to Thrasybulus, and at the same time quite eclipsed, in the minds of the Athenians, his more sober and moderate counsels. It was a repetition of the rivalry of Themistocles and Aristides some eighty years before. A year or two later Thrasybulus left Athens, with a fleet of forty triremes, and seems to have done much good work along the coast of Asia Minor from Byzantium to the river Eurymedon. Whilst his fleet was moored in that river, he received an order recalling him and his colleagues to Athens to meet a charge of embezzlement: but before he could obey the order he was slain by the citizens of Aspendus, who were incensed by wrongs inflicted upon them by his troops. His colleague Ergocles, returning to stand his trial, was found guilty and put to death. We still have the speech, or part of the speech, composed by Lysias against Ergocles: and it is painful to read the language which the orator permitted himself to use about Thrasybulus, his own benefactor, and still more painful to reflect that, in his opinion, such language was calculated to further his cause before the Athenian dicastery. *Thrasybulus*, he says, *did well to die as he did: for it was not fitting that he should live: neither was it fitting that he should die at your hands, whom he is thought to have benefited somewhat in other days.* The Scholiast's statement *οὗτος αὐθάδης καὶ δωροδόκος, ὑπερόπτης ὢν τοῦ δήμου, ἠβούλετο δι' αὐτοῦ πάντα πράττεσθαι*, may well have been based upon some other speech made on this occasion, and the final clause doubtless refers to his standing aloof from the far-reaching schemes of Conon. *ὁρίζεται*, like *ὑπερορίζεται*, means is *banished* (*ὑπερώριστ' ἂν ἢ ἀπέθανεν would have been banished or put to death*, Aesch. against Ctesiphon, 253), though here it signifies banishment, not from the territory, but from the counsels, of the state.

ἰδίᾳ σκοπεῖσθ' ἕκαστος ὅ τι τις κερδανεῖ·
τὸ δὲ κοινὸν ὥσπερ Αἴσιμος κυλίνδεται.
ἢν οὖν ἐμοὶ πείθησθε, σωθήσεσθ' ἔτι.
ταῖς γὰρ γυναιξὶ φημὶ χρῆναι τὴν πόλιν
ἡμᾶς παραδοῦναι. καὶ γὰρ ἐν ταῖς οἰκίαις
ταύταις ἐπιτρόποις καὶ ταμίαισι χρώμεθα.
ΓΥ. Α. εὖ γ', εὖ γε νὴ Δί', εὖ γε· λέγε, λέγ', ὧγαθέ.
ΠΡ. ὡς δ' εἰσὶν ἡμῶν τοὺς τρόπους βελτίονες
ἐγὼ διδάξω. πρῶτα μὲν γὰρ τἄρια
βάπτουσι θερμῷ κατὰ τὸν ἀρχαῖον νόμον
ἁπαξάπασαι, κοὐχὶ μεταπειρωμένας
ἴδοις ἂν αὐτάς. ἡ δ' Ἀθηναίων πόλις,
εἴ πού τι χρηστῶς εἶχεν, οὐκ ἂν ἐσῴζετο,
εἰ μή τι καινὸν ἄλλο περιειργάζετο;

208. τὸ κοινόν] *The commonwealth, the state.* So τὸ Ἀθηναίων κοινὸν, Hdt. ix. 117; Thuc. i. 89. τὸ κοινὸν τῆς πόλεως, Plato, Laws, xi. 928 D; Crito, chap. xi: and frequently in the orators. The expression is frequently found in still existing inscriptions and coins, τὸ κοινὸν Γαλατῶν, Boeckh, Corpus Insc. Graec. 4039. κοινὸν Λεσβίων on a coin struck in the reign of Commodus. See the "Greek cities and islands of Asia Minor" by Mr. Vaux of the British Museum. Aesimus is described by the Scholiast as χωλὸς, ἄτιμος and ἀμαθής, and if he deserved the two latter epithets, he can hardly be the distinguished citizen of that name of whom Lysias speaks (Against Agoratus, 86, 87).

211. ἐν ταῖς οἰκίαις] Lysistrata, as Bergler observes, employs precisely the same argument for precisely the same purpose in the play bearing her name, 493–5:

> Lys. We will ourselves be the treasurers now.
> Mag. You, woman, you be the treasurers? Lys. Certainly.
> Ah, you esteem us unable, perchance!
> Are we not skilled in domestic economy?
> Do we not manage the household finance?

It is plain from these passages that the wife had charge of the household money, and managed the domestic expenses.

216. βάπτουσι] It is surprising that the Scholiast and all the commentators should take Praxagora to mean "they rinse their wools in boiling water"; the Scholiast explaining βάπτουσι by πλύνουσι, and the recognized Latin

Yet each man seeks his private gain alone.
So the state reels, like any Aesimus.
Still, if ye trust me, ye shall yet be saved.
I move that now the womankind be asked
To rule the state. In our own homes, ye know,
They are the managers and rule the house.

1[st] W. O good, good, good! speak on, speak on, dear man.

PRAX. That they are better in their ways than we
I'll soon convince you. First, they dye their wools
With boiling tinctures, in the ancient style.
You won't find *them*, I warrant, in a hurry
Trying new plans. And would it not have saved
The Athenian city had she let alone
Things that worked well, nor idly sought things new?

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translation having always been "lanas *lavant* aqua calida." For *ἔρια βαπτὰ* are *dyed wools*, wools dyed by boiling them in the liquid which was to give them the required colouring; and *βάπτειν ἔρια* here can mean nothing else than *to dye their wools*. "The best seaweed," says Theophrastus (Hist. Plant. iv. 6. 5), "is found on the rocks of Crete, *ᾧ βάπτουσιν ἔρια*." And in the eighth section of the same chapter, *χρήσιμον ἡ δρῦς εἰς βαφὴν ἐρίων ταῖς γυναιξίν*. All will remember Plato's famous comparison, in the fourth book of the Republic, of education with the process of dyeing, which commences *Οὐκοῦν οἶσθα, ἦν δ' ἐγώ, ὅτι οἱ βαφεῖς, ἐπειδὰν βουληθῶσι βάψαι ἔρια ὥστ' εἶναι ἁλουργά, κ.τ.λ.*

217. *μεταπειρωμένας*] *Μεταβαινούσας, μεταβαλλομένας ἀπὸ πράγματος εἰς πρᾶγμα.*—Scholiast. We shall see by-and-by how completely all forecasts of the conservative policy to be pursued by the women will be falsified by the event.

219. *εἴ πού τι*] I have accepted Dobree's suggestion of *εἴ πού τι* for *εἰ τοῦτο*, but I cannot accept his interpretation of it, viz. "If anything had happened to be in the best possible order, the Athenians would think the country could never be saved till that was altered." Praxagora is arguing that the women are the safest persons to guide the fortunes of Athens, because when they have got a good custom, they do not forsake it to seek after novelties; and she gives the homely instance of their treatment *τῶν ἐρίων*. *And would not Athens*, she asks, *be safe, if when she has anything which works well she did not idly seek some novel substitute?* And so, I think, the Scholiast understood the passage: *εἰ ἐφύλαττε τὸν ἀρχαῖον νόμον, εἰ μὴ ἐπολυπραγμόνει καὶ καινὰς ἔφερε πολιτείας.*

καθήμεναι φρύγουσιν ὥσπερ καὶ πρὸ τοῦ·
ἐπὶ τῆς κεφαλῆς φέρουσιν ὥσπερ καὶ πρὸ τοῦ·
τὰ Θεσμοφόρι᾽ ἄγουσιν ὥσπερ καὶ πρὸ τοῦ·
πέττουσι τοὺς πλακοῦντας ὥσπερ καὶ πρὸ τοῦ·
τοὺς ἄνδρας ἐπιτρίβουσιν ὥσπερ καὶ πρὸ τοῦ·
μοιχοὺς ἔχουσιν ἔνδον ὥσπερ καὶ πρὸ τοῦ·
αὑταῖς παροψωνοῦσιν ὥσπερ καὶ πρὸ τοῦ·
οἶνον φιλοῦσ᾽ εὔζωρον ὥσπερ καὶ πρὸ τοῦ·
βινούμεναι χαίρουσιν ὥσπερ καὶ πρὸ τοῦ.
ταύταισιν οὖν, ὦνδρες, παραδόντες τὴν πόλιν
μὴ περιλαλῶμεν, μηδὲ πυνθανώμεθα
τί ποτ᾽ ἄρα δρᾶν μέλλουσιν, ἀλλ᾽ ἁπλῷ τρόπῳ
ἐῶμεν ἄρχειν, σκεψάμενοι ταυτὶ μόνα,
ὡς τοὺς στρατιώτας πρῶτον οὖσαι μητέρες
σώζειν ἐπιθυμήσουσιν· εἶτα σιτία
τίς τῆς τεκούσης μᾶλλον ἐπιπέμψειεν ἄν;
χρήματα πορίζειν εὐπορώτατον γυνή,
ἄρχουσά τ᾽ οὐκ ἂν ἐξαπατηθείη ποτέ.

221. φρύγουσι] Λείπει τὸ τρίχας.—Scholiast. "I will take my oath," says Le Fevre, "that the Scholiast wrote κριθάς." And this suggestion, so emphatically recommended, is universally accepted.

222. ἐπὶ τῆς κεφαλῆς] They carry their burdens (such as a pitcher or a basket) not, after the manner of men, on their shoulders or in their hands, but poised upon their heads. So the κανηφόρος bore the holy basket in the festal pomp; so the Irish peasant girls may be seen to-day, carrying their pitchers from the well. The custom has always been affected by women, partly no doubt because it is known to lend to the female figure a singular elasticity and uprightness of carriage. Herodotus, indeed, as Bergler observes, mentions as one of the points in which the Egyptians differed from all other peoples, that, amongst *them*, τὰ ἄχθεα οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλέων φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων.—Hdt. ii. 35.

223. πλακοῦντας] The name πλακοῦς is contracted from πλακόεις, Athenaeus tells us, like τυροῦς from τυρόεις and σησαμοῦς from σησαμόεις: εἴρηται δὲ κατ᾽ ἔλλειψιν τοῦ ἄρτος.—Athenaeus, xiv. 51. It was applied to a variety of rich cakes, which were composed of different ingredients and known specifically by different names. A list of these is given by Athenaeus in the succeeding chapters,

They roast their barley, sitting, as of old:
They on their heads bear burdens, as of old:
They keep their Thesmophoria, as of old:
They bake their honied cheesecakes, as of old;
They victimize their husbands, as of old:
They still secrete their lovers, as of old:
They buy themselves sly dainties, as of old:
They love their wine unwatered, as of old:
They like a woman's pleasures, as of old:
Then let us, gentlemen, give up to them
The helm of state, and not concern ourselves,
Nor pry, nor question what they mean to do;
But let them really govern, knowing this,
The statesman-mothers never will neglect
Their soldier-sons. And then a soldier's rations,
Who will supply as well as she who bare him?
For ways and means none can excel a woman.
And there's no fear at all that they'll be cheated

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where also several treatises περὶ πλακούντων are incidentally mentioned. They were wheaten (or sometimes barley) cakes, flavoured with various rich substances such as wine and oil and cheese; but honey seems to have been the special ingredient which distinguished them from ordinary cakes: and the superiority of the Attic πλακοῦς was attributed to the superiority of the Attic honey. Athenaeus (iii. 59) cites some lines to this effect from Archestratus, the laureate of epicures:

Also a rich honey-cake
From Athens be sure that you get us;
If it come not from thence you must take
Some honey obtained from Hymettus
To give it the flavour which makes
The Attic the proudest of cakes.

The same inference may be drawn from the answer of Demōnax to one who asked him if he ate πλακοῦντας. *What, think you*, said he, *that bees make their honey-combs for fools only?*—Lucian, Demonax, 52. And cf. Athenaeus, x, chap. 70.

αὐταὶ γάρ εἰσιν ἐξαπατᾶν εἰθισμέναι.
τὰ δ' ἄλλ' ἐάσω· ταῦτα κἂν πείθησθέ μοι,
εὐδαιμονοῦντες τὸν βίον διάξετε.
ΓΥ. Α. *εὖ γ', ὦ γλυκυτάτη* Πραξαγόρα, *καὶ δεξιῶς.*
πόθεν, ὦ τάλαινα, ταῦτ' ἔμαθες οὕτω καλῶς;
ΠΡ. *ἐν ταῖς φυγαῖς μετὰ τἀνδρὸς ᾤκησ' ἐν πυκνί·*
ἔπειτ' ἀκούουσ' ἐξέμαθον τῶν ῥητόρων.
ΓΥ. Α. *οὐκ ἐτὸς ἄρ', ὦ μέλ', ἦσθα δεινὴ καὶ σοφή·*
καί σε στρατηγὸν αἱ γυναῖκες αὐτόθεν
αἱρούμεθ', ἢν ταῦθ' ἁπινοεῖς κατεργάσῃ.
ἀτὰρ ἢν Κέφαλός *σοι λοιδορῆται προσφθαρείς,*

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240. *διάξετε*] With these words Praxagora lays aside her wreath, the REHEARSAL is concluded, and the women relapse into their ordinary style of conversation.

243. *ἐν ταῖς φυγαῖς*] The Scholiast refers these words to the banishments and proscriptions inflicted by the Thirty; and Dobree, concurring in this view, refers to Plato's Apology, chap. v, where the Platonic Socrates, commending the loyalty of Chaerephon to the democracy, says *ξυνέφυγε τὴν φυγὴν ταύτην, καὶ μεθ' ὑμῶν κατῆλθε*; and where Riddell cites Isocrates de Pace 149, *τὰς φυγὰς τὰς ἐπὶ τῶν τυράννων καὶ ἐπὶ τῶν τριάκοντα γενομένας*. But the Scholiast's notion that fugitives from the Thirty would endeavour to conceal themselves by flocking to the Pnyx, one of the most public and exposed places in Athens, is obviously untenable; and beyond all question Praxagora is speaking, not of a general flight *from* Athens, but of a general flight *into* Athens. Paulmier therefore refers the passage to the crowding of the country people into the city at the commencement of the Peloponnesian War (Thuc. ii. 17): and this explanation is now generally accepted. But besides the extreme improbability that a young woman like Praxagora should represent herself as fleeing into Athens with her husband nearly forty years before, and having at that remote period acquired the rhetorical powers which she is now for the first time putting into practice, it must be remembered that the greater part of the audience had probably been born since that date, and that even amongst the elder spectators the memory of those distant days must have grown faint and dim in comparison with the momentous events which had recently occurred at Athens. And in my opinion the flight to which Praxagora is alluding is the flight of the Athenians from the islands and seaports into the city before the conquering progress of Lysander. We know that after his great success at Aegospotami, he passed round the coasts

When they're in power, for they're the cheats themselves.
Much I omit. But if you pass my motion,
You'll lead the happiest lives that e'er you dreamed of.

1st W. O, good! Praxagora. Well done, sweet wench.
However did you learn to speak so finely?

PRAX. I and my husband in the general flight
Lodged in the Pnyx, and there I heard the speakers.

1st W. Ah, you were clever to some purpose, dear.
And if you now succeed in your designs
We'll then and there proclaim you chieftainess.
But what if Cephalus, ill fare, insult you,

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and islands, and compelled all the Athenians he found, whether garrisons or private individuals, to return to Athens on pain of death; συνήλαυνεν ἅπαντας εἰς τὸ ἄστυ, is Plutarch's expression (Lysander, 13); εἰδώς, says Xenophon, ὅτι, ὅσῳ ἂν πλείους συλλεγῶσιν ἐς τὸ ἄστυ καὶ τὸν Πειραιᾶ, θᾶττον τῶν ἐπιτηδείων ἔνδειαν ἔσεσθαι (Hellenica, ii. 2. 2). These streams of fugitives converging from all quarters into Athens must have brought about a situation very similar to that of B.C. 431. It is to this immigration at the close, and not to that at the beginning, of the Peloponnesian War that Praxagora's statement refers.

246. στρατηγόν] And accordingly after her success in the Assembly, she is entitled στρατηγὸς infra 491, 500, 727, and στρατηγίς, 835, 870.

248. Κέφαλος] Now comes a little scurrilous dialogue of twenty lines, criticizing some little-known speakers, and making sundry jokes which the audience may have relished, but which have no interest for ourselves. We learn from the present passage that this Cephalus united the callings of a demagogue and a potter: and he is doubtless the orator of that name who is mentioned by Andocides, Deinarchus, and Demosthenes. The Scholiast indeed says he is not; δημαγωγὸς οὗτος ἕτερος, οὐχ ὃν λέγει Δημοσθένης, ἀλλὰ λοίδορος; but I doubt if he had any ground for his assertion except that the orator is praised by Demosthenes. Yet so is Agyrrhius, see the note on 102 supra; and apparently the two are coupled together by Plato Comicus; see Plutarch's Praecepta Gerendae Reipublicae, iv. προσφθαρεὶς is always used in a bad sense. Dr. Blaydes aptly refers to Aelian (V. H. xiv. 26), who says that a railing poet ἐλοιδορεῖτο the philosopher Arcesilaus, προσφθαρεὶς αὐτῷ. So we are told that evil companions προσφθείρονται τῷ νεανίσκῳ whom St. John had committed to the charge of the Bp. of Ephesus "in the sight of Christ and His Church."—Eusebius, H. E. iii. 23. The first two retorts of Praxagora παραφρονεῖν αὐτὸν and μελαγχολᾶν are con-

πῶς ἀντερεῖς πρὸς αὐτὸν ἐν τἠκκλησίᾳ;
ΠΡ. φήσω παραφρονεῖν αὐτόν. ΓΥ. Α. ἀλλὰ τοῦτό γε
ἴσασι πάντες. ΠΡ. ἀλλὰ καὶ μελαγχολᾶν.
ΓΥ. Α. καὶ τοῦτ' ἴσασιν. ΠΡ. ἀλλὰ καὶ τὰ τρύβλια
κακῶς κεραμεύειν, τὴν δὲ πόλιν εὖ καὶ καλῶς.
ΓΥ. Α. τί δ', ἢν Νεοκλείδης ὁ γλάμων σε λοιδορῇ;
ΠΡ. τούτῳ μὲν εἶπον ἐς κυνὸς πυγὴν ὁρᾶν.
ΓΥ. Α. τί δ', ἢν ὑποκρούωσίν σε; ΠΡ. προσκινήσομαι,
ἅτ' οὐκ ἄπειρος οὖσα πολλῶν κρουμάτων.
ΓΥ. Α. ἐκεῖνο μόνον ἄσκεπτον, ἤν σ' οἱ τοξόται
ἕλκωσιν, ὅ τι δράσεις ποτ'. ΠΡ. ἐξαγκωνιῶ
ὡδί· μέση γὰρ οὐδέποτε ληφθήσομαι.
ΗΜΙΧ. ἡμεῖς δέ γ', ἢν αἴρωσ', ἐὰν κελεύσομεν.
ΓΥ. Α. ταυτὶ μὲν ἡμῖν ἐντεθύμηται καλῶς,
ἐκεῖνο δ' οὐ πεφροντίκαμεν, ὅτῳ τρόπῳ

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sidered insufficient, since they merely mention facts which all the citizens know. Praxagora therefore tries a third, viz. that he is a better politician than potter. *This they don't know*, and her questioner therefore, accepting this answer, passes on to another subject.

254. Νεοκλείδης ὁ γλάμων] Ἐκωμῳδεῖτο ὡς συκοφάντης, καὶ ξένος, καὶ κλέπτης. ὁ γλάμων· ὁ ἔχων τοὺς ὀφθαλμοὺς μεστοὺς ἀκαθαρσίας.—Scholiast. It seems to be expected that he will take a prominent part in the Assembly, and he was probably therefore at this time one of the regular speakers, τῶν ἠθάδων, there. Accordingly we find him the very first to speak in the debate, infra 398. In the Plutus we see him lying in the Temple of Asclepius, hoping to be cured of his blindness: he is there described as τυφλός, but keener to thieve than those who can see.—Plutus 665.

255. ἐς κυνὸς πυγὴν ὁρᾶν] Παροιμία παιδικὴ ἐπὶ τῶν ὀφθαλμιώντων· ἐς κυνὸς πυγὴν ὁρᾶν καὶ τριῶν ἀλωπέκων.—Scholiast. If εἶπον is the correct reading it seems to me that either the entire line must be a proverbial saying (cf. 772 infra and the note there), or else Praxagora must be speaking as if the actual assembly, and not merely the rehearsal, were just concluded. The use of the aorist in a present signification (see Hermann's Viger, p. 734; Elmsley on Medea 266; Bp. Monk on Hipp. 1403) has no application to the present passage, where, on the ordinary interpretation, an aorist would be used in a *future* signification, to my mind an impossible usage. Dindorf takes εἶπον to be an imperative, a sugges-

How will you answer *him* in full Assembly?
PRAX. I'll say he's frenzied. 1st W. True enough; but all
The world know that. PRAX. I'll say he's moody-mad.
1st W. They know that too. PRAX. That he's more fit to tinker
The constitution than his pots and pans.
1st W. If Neocleides, blear-eyed oaf, insult you?
PRAX. *Peep at a puppy's tail, my lad,* quoth I.
1st W. What if they interrupt? PRAX. I'll meet them there,
I'm quite accustomed to that sort of thing.
1st W. O but suppose the archers hale you off,
What will you do? PRAX. Stick out my elbows, so.
They shan't seize *me*, the varlets, round my waist.
SEMICH. Aye, and we'll help: we'll bid the men let go.
1st W. Then that we've settled, wonderfully well.
But this we've not considered, how to mind

---

tion which, as Fritzsche, who agrees with him, truly observes (de Pelargis, p. 90), necessitates the transference of the line to the second woman. But it is impossible to suppose that Praxagora would have no remark whatever to make with regard to Neocleides.

256. *ὑποκρούωσιν*] The speaker uses the word in its common sense of "interrupting" an orator, cf. infra 588, 596; Ach. 38; Lucian, De Somnio, 17: but Praxagora takes it in the sense it bears infra 618, a sense continued in the *κρουμάτων* of the following line. Hence *προσκινήσομαι*, as in Lys. 227, 228.

259. *ἐξαγκωνιῶ*] Neither the sense of the passage nor the composition of the word will admit of the explanation given by the Scholiast and Suidas, *τοὺς ἀγκῶνας ὑπὸ ταῖς πλευραῖς ποιήσω*. It means the reverse, *I will stick out my elbows, stand with my arms akimbo.*

261. *ἢν αἴρωσ'*] This line, which is usually given to one of the women on the stage, I have transferred to the semichorus. If the archers lift her up bodily, *αἴρωσι*, *sublimem rapiant*, then, they say, it will be OUR turn to act; then WE will—Do what? Fling ourselves into the fray? Fly to your rescue? Not at all. We will bid them let you be. The last two words are used *παρὰ προσδοκίαν*. The emphatic *ἡμεῖς* at the commencement of the line gave promise of some stern and vigorous resolve, and no one could have supposed that they were going to act after the manner of a tragic Chorus; to utter helpless counsels and unavailing admonitions and to leave their leader to fight the battle by herself.

τὰς χεῖρας αἴρειν μνημονεύσομεν τότε.
εἰθισμέναι γάρ ἐσμεν αἴρειν τὼ σκέλη.
ΠΡ. χαλεπὸν τὸ πρᾶγμ᾽· ὅμως δὲ χειροτονητέον
ἐξωμισάσαις τὸν ἕτερον βραχίονα.
ἄγε νυν ἀναστέλλεσθ᾽ ἄνω τὰ χιτώνια·
ὑποδεῖσθε δ᾽ ὡς τάχιστα τὰς Λακωνικάς,
ὥσπερ τὸν ἄνδρ᾽ ἐθεᾶσθ᾽, ὅτ᾽ εἰς ἐκκλησίαν
μέλλοι βαδίζειν ἢ θύραζ᾽ ἑκάστοτε.
ἔπειτ᾽ ἐπειδὰν ταῦτα πάντ᾽ ἔχῃ καλῶς,
περιδεῖσθε τοὺς πώγωνας. ἡνίκ᾽ ἂν δέ γε
τούτους ἀκριβῶς ἦτε περιηρμοσμέναι,
καὶ θαἰμάτια τἀνδρεῖ᾽ ἅπερ γ᾽ ἐκλέψατε
ἐπαναβάλεσθε, κᾆτα ταῖς βακτηρίαις
ἐπερειδόμεναι βαδίζετ᾽, ᾄδουσαι μέλος
πρεσβυτικόν τι, τὸν τρόπον μιμούμεναι
τὸν τῶν ἀγροίκων. ΓΥ. Α. εὖ λέγεις· ἡμεῖς δέ γε
προΐωμεν αὐτῶν. καὶ γὰρ ἑτέρας οἴομαι

264. τὰς χεῖρας αἴρειν] The voting in the Assembly was by show of hands, χειροτονία, and Kuster observes that the formula with which the κῆρυξ put the question to the vote is preserved by the Scholiast on Aesch. Suppl. 629 Ἀράτω τὰς χεῖρας, ὅτῳ ταῦτα δοκεῖ. With αἴρειν τὼ σκέλη compare Lys. 229. The manner of voting is clearly described three lines below, ἐξωμισάσαις τὸν ἕτερον βραχίονα, where ἕτερον of course means simply "one," as in 162 supra, 498 infra, and passim. The double signification of ὁ ἕτερος *one of the two* and *the other* is very neatly exemplified by a passage in Lucian's Hermotimus (37). If there were but two men in the temple, says Hermotimus, when the sacred cup was stolen, we must discover which of them has got it, for certainly *one of the two* has it ὁπότερος ἔχει τὴν φιάλην, ἔχει δὲ πάντως ὁ ἕτερος. If then we find it on the first, we shall not search *the other* τὸν ἕτερον, for evidently he has not got it; while if we do not find it on the first, *the other* has certainly got it ὁ ἕτερος πάντως ἔχει. Here we are told that beyond all doubt ὁ ἕτερος (in the one sense) has it, and in the same breath that whether ὁ ἕτερος (in the other sense) has it or not, depends upon the result of investigation. ἐξωμισάσαις is explained by the Scholiast ἄχρι τῶν ὤμων γυμνωσάσαις.

268. ἄγε νυν] Praxagora, turning to the semichorus, gives them her final injunctions as to the manner in which

We lift our hands, and not our feet, in voting.
We're more for lifting feet than lifting hands.
PRAX. A knotty point. However we must each
Hold up one arm, bare from the shoulder, so.
Now then, my dears, tuck up your tunics neatly,
And slip your feet in those Laconian shoes,
Just as ye've seen your husbands do, whene'er
They're going out, mayhap to attend the Assembly.
And next, so soon as everything is right
With shoes and tunics, fasten on your beards,
And when ye've got them neatly fitted on,
Then throw your husbands' mantles over all,
Those which ye stole; and leaning on your sticks
Off to the meeting, piping as ye go
Some old man's song, and mimicking the ways
Of country fellows. 1st W. Good! but let ourselves
Get on before them: other women soon

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they are to wear their husbands' clothes, and march off to attend the Assembly. They are to gather up the long body-robe, which being the husband's would probably be too long for the wife; and over this to throw the himation or outer mantle. They are to put on their husbands' red Laconian shoes and tie their beards carefully round their chins, and then to start off, leaning on their sticks and singing in chorus some favourite old song. As we listen to her words, we seem to catch a vivid glimpse of the streets of old Athens in the early morning, with groups of citizens and yeomen marching along them, some to the dicasteries (Wasps 219 and note there), and others to the Assembly, "stout-hearted citizens singing one song."

280. προίωμεν αὐτῶν] The semichorus are ready to start, and the first woman says "Let us [that is, the three leaders] go on before them." Meineke strangely observes "Non apparet quo pertineat αὐτῶν; ad rusticas illas, dices, quas in sequentibus commemorat," and he proposes to amend the passage. I should not have supposed that any person of sound mind could have entertained so absurd an opinion as that which Meineke imputes to his readers had it not already been propounded by Lenting, who says "Eas mulieres dicit, quas mox dicit sese credere ad forum venturas. Pronomen igitur αὐτὸς, quod perraro fit, non ad

ἐκ τῶν ἀγρῶν ἐς τὴν πύκν' ἥξειν ἄντικρυς
γυναῖκας. ΠΡ. ἀλλὰ σπεύσαθ', ὡς εἴωθ' ἐκεῖ
τοῖς μὴ παροῦσιν ὀρθρίοις ἐς τὴν πύκνα
ὑπαποτρέχειν ἔχουσι μηδὲ πάτταλον.
ΗΜΙΧ. ὥρα προβαίνειν, ὦνδρες, ἡμῖν ἐστι· τοῦτο γὰρ χρὴ
μεμνημένας ἀεὶ λέγειν, ὡς μή ποτ' ἐξολίσθῃ,
ἡμᾶς. ὁ κίνδυνος γὰρ οὐχὶ μικρὸς, ἢν ἁλῶμεν
ἐνδυόμεναι κατὰ σκότον τόλμημα τηλικοῦτον.

χωρῶμεν εἰς ἐκκλησίαν, ὦνδρες· ἠπείλησε γὰρ
ὁ θεσμοθέτης, ὃς ἂν

---

nomen quod praecessit sed ad sequens referendum est." It is plain that both Lenting and Meineke have altogether failed to appreciate the proceedings on the stage and in the orchestra.

281. ἄντικρυς] *Straight to the Pnyx*, without coming to the rendezvous to which the twelve city dames had resorted. They do, indeed, pass through the theatre, but without stopping, entering no doubt from the eastern side, as ἀπὸ ἀγροῦ, and leaving by the western side, as to the town. See Haigh's Attic Theatre, iv. 3.

285. ὥρα προβαίνειν] The first four lines, iambic tetrameter catalectics, are spoken by the coryphaeus, as the semichorus are about to move out of the orchestra. This is the only instance, in these comedies, of what is called a Μετάστασις (Pollux, iv. segm. 108), that is to say, the temporary departure of the Chorus in the middle of a play, leaving the orchestra vacant till their return. But it is found in the Helen of Euripides, and some other tragic dramas. See Haigh's Attic Theatre, vi. 4.

289. χωρῶμεν κ.τ.λ.] Τοῦτ' ἐστὶ τὸ μέλος ὃ εἶπεν ἔνδον αὐταῖς, τὸ ἀγροικικόν.—Scholiast. The strophe, from χωρῶμεν to ὀνομάζειν, is sung by the semichorus whom Praxagora has just been instructing, and who, as we have seen, represent the dwellers in the city. They are following Praxagora and the two other leaders to the Pnyx, and are chiefly anxious, as we might have anticipated, to avoid all suspicion of being women dressed up as men. Hence they call themselves by men's names, Charitimides and the like, not alluding to any individuals of that name, any more than Praxagora was, when she called one of her friends, Ariphrades, supra 129. The strophe consists of twenty-one lines, the first being a compound iambo-trochaic, very similar to that discussed in the note to Wasps 248, but with an additional syllable at the end. The other twenty lines are glyconic, fifteen being acatalectic, and five (the fourth, the ninth, the twelfth, the sixteenth,

Will come I know from all the countryside
Straight for the Pnyx. PRAX. Be quick, for 'tis the rule
That whoso comes not with the early dawn
Must slink abashed, with never a doit, away.
SEMICH. Time to be moving, gentlemen! 'tis best we keep repeating
This name of ours, lest we forget to use it at the Meeting.
For terrible the risk would be, if any man detected
The great and daring scheme which we in darkness have projected.

Song of the (town) *Semichorus.*

ON to the Meeting, worthy sirs: for now the magistrate avers
That whoever shall fail to

---

and the twentieth) catalectic, or having a syllable short. The acatalectic line consists of a long or short syllable, followed by a choriamb and an iamb, ⏒ | – ⏑ ⏑ – | ⏑ – || The catalectic line is the same, with the final syllable omitted. The last syllable of the catalectic line may be either long or short, and so in my opinion, notwithstanding the great authority of Dawes and Gaisford to the contrary, may, though very rarely, the last syllable of the acatalectic be. In other words, though the last foot of the acatalectic is almost invariably an iamb, yet a pyrrhic, ⏑ ⏑, is not absolutely inadmissible. We have one instance in this very strophe, where the sixth glyconic line ends with τριώβολον, and the seventh commences with a vowel, and another in Peace 1351. It is possible however that this licence is taken only at the end of a paragraph, where there is a natural pause. For other examples of the same metre, Gaisford (Hephaestion, chap. xi, note) refers to Knights 1111-50, Peace 1329 to the end, Birds 1731-41 and Frogs 450-3 and 456-9.

290. ὃς ἂν] The omission of the antecedent to these words is of course very common. Dawes refers to Peace 371 and Soph. Antig. 35, and I will add the commencement of the nineteenth Ode of Bacchylides,

πάρεστι μυρία κέλευθος
ἀμβροσίαν μελέων,
ὃς ἂν παρὰ Πιερίδων λά-
-χῃσι δῶρα Μουσᾶν.

Ten thousand diverse pathways
Of deathless lays belong,
To whom Pierian Muses
Have given the gift of song.

that is "*to him* to whom."

μὴ πρῳ̈ πάνυ τοῦ κνέφους
ἥκῃ κεκονιμένος,
στέργων σκοροδάλμῃ,
βλέπων ὑπότριμμα, μὴ
δώσειν τὸ τριώβολον.
ἀλλ', ὦ Χαριτιμίδη
καὶ Σμίκυθε καὶ Δράκης,
ἕπου κατεπείγων,
σαυτῷ προσέχων, ὅπως
μηδὲν παραχορδιεῖς
ὧν δεῖ σ' ἀποδεῖξαι·
ὅπως δὲ τὸ σύμβολον
λαβόντες ἔπειτα πλη-
σίοι καθεδούμεθ', ὡς
ἂν χειροτονῶμεν
ἅπανθ' ὁπόσ' ἂν δέῃ
τὰς ἡμετέρας φίλας.
καίτοι τί λέγω; φίλους
γὰρ χρῆν μ' ὀνομάζειν.

ΗΜΙΧ. Β. ὅρα δ' ὅπως ὠθήσομεν τούσδε τοὺς ἐξ ἄστεως
ἥκοντας, ὅσοι πρὸ τοῦ
μέν, ἡνίκ' ἔδει λαβεῖν

---

292. *στέργων σκοροδάλμῃ*] Ἡδόμενος σκορόδοις. καὶ τοῦτο ἀγροικικὸν ἐμφαίνει.—Scholiast. And if the reading is correct the meaning must be, as the Scholiast thinks, *satisfied with their garlic-pickle.* *κεκονιμένος* is explained by the Scholiast, οἷον σπουδάζων πάνυ καὶ σχεδὸν κόνεως πεπληρωμένος. And *βλέπων ὑπότριμμα* means "*with a vinegar aspect,*" *ὑπότριμμα* being a sort of vinegar salad.

296. *σύμβολον*] The introduction of payment for attendance at the *ἐκκλησία* necessitated the use of a ticket, which was probably given to each ecclesiast at the opening of the Assembly, and on the production of which, after the Assembly was broken up, he would be paid the three-obol. But no particulars of the subject are known.

298. *φίλας*] They have nearly concluded their song, when they strike their first wrong note (*παραχορδίζουσι*),

Arrive while the dusk of the
    Morning is gray,
All dusty and smacking of
Pickle and acid, that
Man shall assuredly
    Forfeit his pay.
Now Charitimides,
Draces, and Smicythus,
    Hasten along:
See that there fall from you
Never a word or a
    Note that is wrong.
Get we our tickets, and
Sit we together, and
    Choose the front rows.
Vote we whatever our
    Sisters propose.
Our *sisters*! My wits are gone gleaning!
Our "brothers," of course, was my meaning.

Song of the country Semichorus.

We'll thrust aside this bothering throng which from the city crowds along,
These men, who aforetime
When only an obol they

and the fatal feminine slips out.

300. ὅρα δ' ὅπως κ.τ.λ.] Before the singers of the strophe, the γυναῖκες ἐξ ἄστεως, have quite cleared out of the theatre, the ἕτεραι γυναῖκες ἐκ τῶν ἀγρῶν (supra 280–2) come swinging in, and apparently, at first, there is a little hustling between the two parties. The newcomers are also twelve in number, and form the second semichorus, who sing the antistrophe, from ὅρα δ' ὅπως to πηλοφοροῦντες. They had not been present at Praxagora's instructions, and whether for that reason, or more probably because Aristophanes was glad of the opportunity for giving his own view of the institution of the τριώβολον ἐκκλησιαστικὸν, there is not a word in their song to indicate that they were really women in disguise. They come in as honest and hearty yeomen, casting scorn on the town crew (the first

ἐλθόντ' ὀβολὸν μόνον,
καθῆντο λαλοῦντες
ἐν τοῖς στεφανώμασιν·
νυνὶ δ' ἐνοχλοῦσ' ἄγαν.
ἀλλ' οὐχὶ, Μυρωνίδης
ὅτ' ἦρχεν ὁ γεννάδας,
οὐδεὶς ἂν ἐτόλμα
τὰ τῆς πόλεως διοι-
κεῖν ἀργύριον φέρων·
ἀλλ' ἧκεν ἕκαστος
ἐν ἀσκιδίῳ φέρων
πιεῖν ἅμα τ' ἄρτον αὖ-
ον καὶ δύο κρομμύω
καὶ τρεῖς ἂν ἐλάας.
νυνὶ δὲ τριώβολον
ζητοῦσι λαβεῖν ὅταν
πράττωσί τι κοινὸν ὥσ-
περ πηλοφοροῦντες.

semichorus) who serve the state for pay.

302. ὀβολόν] We have already seen (on 102 supra) that the ἐκκλησιαστικὸν originally instituted by Agyrrhius was one obol only; but after the loss of their empire the Athenians grew so listless about public affairs that a single obol was insufficient to bring them to the Pnyx: they preferred to lounge and gossip amongst the wreaths, that is, in the wreath-market ἐν τοῖς στεφανώμασιν. Dobree refers to the lines which Athenaeus, xv. 32, quotes from the Ἀγαθοί, a comedy attributed by some to Pherecrates and by others to Strattis,

λουσάμενοι δὲ πρὸ λαμπρᾶς ἡμέρας, ἐν
τοῖς στεφανώμασιν οἱ δ' ἐν τῷ μύρῳ λα-
λεῖτε περὶ σισυμβρίων κοσμοσανδάλων τε.

The last two substantives are the names of plants. And cf. Thesm. 448, Knights 1375 and the note on Wasps 789. However all this apathy was changed by the introduction of the three-obol ἐκκλησιαστικόν. *Now they are too troublesome* νυνὶ δ' ἐνοχλοῦσ' ἄγαν, from ὄχλος in the sense it bears infra 888, but not without an allusion to the other sense of ὄχλος *Now they crowd in upon us too much.* Cf. Plutus 329.

303. Μυρωνίδης] Phormio and Myroni-

Got for their pay
Would sit in the wreath-market,
Chatting away.
Ah well, in the days of our
Noble Myronides
None would have stooped
Money to take for
Attending the Meetings, but
Hither they trooped,
Each with his own little
Goatskin of wine,
Each with three olives, two
Onions, one loaf, in his
Wallet, to dine.
But now they are set
The three-obol to get,
And whene'er the state business engages,
They clamour, like hodmen, for wages.

---

des, whose names are coupled in Lys. 801-4, seem to have been the favourite heroes of Aristophanes, in the times which followed the Persian Wars. Myronides it was who, about sixty-four years before the date of this play (viz. about 457 B.C.), led out an array of old men and boys (too old and too young for regular military service), and defeated the Corinthians and their allies at Megara: and who in the following year, sixty-two days after the reverse at Tanagra, vanquished the entire Boeotian army at Oenophyta, and gained for Athens a temporary ascendency over Boeotia, Locris and Doris. He was never the archon eponymus, and the words *ὅτ' ἦρχεν*, therefore, probably mean *when he was our commander*, rather than "when he was archon."

307. *ἄρτον αὖον*] A piece of stale bread, two onions, and maybe three olives. The reader will remember the commencement of the Acharnians, where Dicaeopolis, prepared for a long session of the Assembly, during which his intention is *ὑποκρούειν, λοιδορεῖν τοὺς ῥήτορας* (cf. supra 248, 254, 256) if they speak of anything but making peace, brings with him an ample supply of *σκόροδα*.

310. *πηλοφοροῦντες*] Here, as in Birds 1142, the word is used of the lowest class of labourers who carry mortar in

ΒΛ. τί τὸ πρᾶγμα; ποῖ ποθ' ἡ γυνὴ φρούδη 'στί μοι;
ἐπεὶ πρὸς ἕω νῦν γ' ἔστιν, ἡ δ' οὐ φαίνεται.
ἐγὼ δὲ κατάκειμαι πάλαι χεζητιῶν,
τὰς ἐμβάδας ζητῶν λαβεῖν ἐν τῷ σκότῳ
καὶ θοἰμάτιον· ὅτε δὴ δ' ἐκεῖνο ψηλαφῶν
οὐκ ἐδυνάμην εὑρεῖν, ὁ δ' ἤδη τὴν θύραν
ἐπεῖχε κρούων ὁ Κοπρεαῖος, λαμβάνω
τουτὶ τὸ τῆς γυναικὸς ἡμιδιπλοΐδιον,
καὶ τὰς ἐκείνης Περσικὰς ὑφέλκομαι.
ἀλλ' ἐν καθαρῷ ποῦ ποῦ τις ἂν χέσας τύχοι;
ἢ πανταχοῦ τοι νυκτός ἐστιν ἐν καλῷ;
οὐ γάρ με νῦν χέζοντά γ' οὐδεὶς ὄψεται.
οἴμοι κακοδαίμων, ὅτι γέρων ὢν ἠγόμην
γυναῖκ'· ὅσας εἴμ' ἄξιος πληγὰς λαβεῖν.
οὐ γάρ ποθ' ὑγιὲς οὐδὲν ἐξελήλυθεν
δράσουσ'. ὅμως δ' οὖν ἔστιν ἀποπατητέον.
ΑΝ. τίς ἔστιν; οὐ δήπου Βλέπυρος ὁ γειτνιῶν;

---

their hods for the use of the bricklayers. With these words the women depart with quickened pulses to carry out their scheme: and during their absence we are introduced to the husbands whom their leaders have left behind them.

311. ΒΛΕΠΥΡΟΣ] As the last notes of the singers die away in the distance, the central door in the background opens and a singular figure makes its appearance; a sturdy citizen, clad in a woman's yellow robe, and wearing a woman's slippers. He turns out to be Blepyrus, the husband of Praxagora, reduced to these extremities because his own garments have, as the spectators are aware, been abstracted by his wife. We have seen Praxagora masquerading in her husband's clothes: we now see her husband masquerading in hers.

317. ὁ Κοπρεαῖος] Βούλεται εἰπεῖν ὡς ὅτι ἠπειγόμην ἀποπατῆσαι.—Scholiast. As in Knights 899, he is playing on the name of an actual Attic Deme, οἱ Κόπρειοι.—Leake's Topography of Athens, ii. 189.

318. ἡμιδιπλοΐδιον] *Gown.* It is afterwards called a κροκωτίδιον (332) and a χιτώνιον (374), and was a yellow body-robe, reaching from the shoulder to the ground, and doubled down from the shoulder to the waist. It was the inner garment, which a woman was said ἐνδύεσθαι; in contrast to the loose outer mantle, called an ἔγκυκλον infra 536, which she was said περιβάλλεσθαι, to

BLEPYRUS. What's up? Where's my wife gone? Why bless the woman,
It's almost daybreak and she can't be found.
Here am I, taken with the gripes abed,
Groping about to find my overcloke
And shoes i' the dark; but hang it, they're gone too:
I could not find them anywhere. Meanwhile
Easums kept knocking hard at my back-door;
So on I put this kirtle of my wife's,
And shove my feet into her Persian slippers.
Where's a convenient place? or shall I say
All are alike convenient in the dark?
No man can see me here, I am sure of that.
Fool that I was, worse luck, to take a wife
In my old age. Ought to be thrashed, I ought!
'Tis for no good, I warrant, that she's out
This time of night. However, I can't wait.
CITIZEN. Hey-day! who's this? Not neighbour Blepyrus?

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throw round her. The particulars of a woman's apparel are described in Thesm. 249-262. The diminutives used in reference to Praxagora's robe are probably designed to show how scanty it was when worn by Blepyrus.

819. Περσικάς] See Clouds 151, Lys. 229, Thesm. 734. Περσικαὶ were the special shoes of women, as Λακωνικαὶ of men. ἴδια γυναικῶν ὑποδήματα, Περσικαί.—Pollux, vii. segm. 92. ὑποδημάτων εἶδος γυναικείων.—Scholiast at Clouds 151.

820. ἐν καθαρῷ] *A place clear of people*; a retired place where I shall be out of the way of passers-by. The Scholiast explains it by ἐν ἐρημίᾳ. The words οὐδεὶς ὄψεται two lines below are of course intended for a joke, Blepyrus being in full sight of the whole audience.

327. τίς ἐστιν;] Another door opens, and another husband comes out. The door is that which Praxagora "gently scratched," supra 34, and the man is the husband of the second woman. He, like Blepyrus, has been left in a destitute condition by the disappearance of his ordinary garments; but not having the same urgent reason for immediately leaving his house, he has found time to array himself in another tunic. He is therefore unprepared for the sight of Blepyrus, wrapped in Praxagora's yellow robe, and is at first disposed to think that Cinesias, notorious for having befouled a shrine of Hecate (Frogs 366 and the note there), had performed

νὴ τὸν Δί' αὐτὸς δῆτ' ἐκεῖνος. εἰπέ μοι,
τί τοῦτό σοι τὸ πυρρόν ἐστιν; οὔ τί που
Κινησίας σου κατατετίληκέν ποθεν;

ΒΛ. οὔκ, ἀλλὰ τῆς γυναικὸς ἐξελήλυθα
τὸ κροκωτίδιον ἀμπισχόμενος, οὐνδύεται.

ΑΝ. τὸ δ' ἱμάτιόν σου ποῦ 'στιν; ΒΛ. οὐκ ἔχω φράσαι.
ζητῶν γὰρ αὔτ' οὐχ εὗρον ἐν τοῖς στρώμασιν.

ΑΝ. εἶτ' οὐδὲ τὴν γυναῖκ' ἐκέλευσάς σοι φράσαι;

ΒΛ. μὰ τὸν Δί'· οὐ γὰρ ἔνδον οὖσα τυγχάνει,
ἀλλ' ἐκτετρύπηκεν λαθοῦσά μ' ἔνδοθεν·
ὃ καὶ δέδοικα μή τι δρᾷ νεώτερον.

ΑΝ. νὴ τὸν Ποσειδῶ, ταὐτὰ τοίνυν ἄντικρυς
ἐμοὶ πέπονθας. καὶ γὰρ ᾗ ξύνειμ' ἐγὼ
φρούδη 'στ', ἔχουσα θοἰμάτιον οὑγὼ 'φόρουν.
κοὐ τοῦτο λυπεῖ μ', ἀλλὰ καὶ τὰς ἐμβάδας.
οὔκουν λαβεῖν γ' αὐτὰς ἐδυνάμην οὐδαμοῦ.

ΒΛ. μὰ τὸν Διόνυσον, οὐδ' ἐγὼ γὰρ τὰς ἐμὰς
Λακωνικάς, ἀλλ' ὡς ἔτυχον χεζητιῶν,
ἐς τὼ κοθόρνω τὼ πόδ' ἐνθεὶς ἱέμην,

---

the same operation on the person of Blepyrus.

333. ἱμάτιον] The ἱμάτιον was of course to be thrown over, and not to form a substitute for, the ἡμιδιπλοΐδιον. The man's χιτὼν and ἱμάτιον corresponded to the woman's κροκωτὸς and ἔγκυκλον. Praxagora had abstracted both the former articles, and left the latter in their stead. Her κροκωτὸς was now adorning her husband's person; her ἔγκυκλον had been thrown over his bed, infra 536.

337. ἐκτετρύπηκεν] Λάθρᾳ ἐξῆλθεν.—Scholiast; and so in substance Hesychius. τρύπημα is a hole, and ἐκτρυπάω in strictness means "to bore one's way out through some hole or cranny." The ὃ with which the following line commences is equivalent, as Kuster observes, to δι' ὃ, *wherefore*. With that line itself Brunck compares Eur. Med. 37 δέδοικα δ' αὐτήν, μή τι βουλεύσῃ νέον.

340. ᾗ ξύνειμ' ἐγὼ] So the husband of the second woman describes his wife, and so in line 38 supra *she* had described *him* ᾧ ξύνειμ' ἐγώ. The coincidence of phrase is noticed by Bergler.

342. κοὐ τοῦτο λυπεῖ] "Subauditur μόνον, cujus frequens est ellipsis. Mox 358, plena phrasis est, οὐδὲ τοῦτό με Μόνον τὸ λυποῦν ἐστιν, ἀλλὰ κ.τ.λ."—

Sure and it's he himself. Why tell me, man,
What's all that yellow? Do you mean to say
You've had Cinesias at his tricks again?

BLEP. No, no; I wanted to come out, and took
This little yellow kirtle of my wife's.

CIT. But where's your cloke? BLEP. I've not the least idea.
I searched amongst the clothes, and 'twasn't there.

CIT. Did you not ask your wife to find the thing?

BLEP. I didn't. No. For why? SHE wasn't there.
She's wormed herself away out of the house;
Some revolution in the wind, I fear.

CIT. O by Poseidon, but your case is just
The same as mine. *My* wife has stolen away,
And carried off my cloke. And that's not all,
Hang her, she's carried off my shoes as well:
At least I could not find them anywhere.

BLEP. No more can I: I could not anywhere
Find my Laconians: so my case being urgent,
I shove her slippers on, and out I bolt

Brunck. With *τὰς ἐμβάδας* we must repeat *ἔχουσα* from the preceding line.

345. *Λακωνικάς*] "Atqui supra 314 dicebat *τὰς ἐμβάδας ζητῶν*. Distinguuntur autem hac duo clare in Vespis 1157 *ἄγε νῦν ἀποδύου τὰς καταράτους ἐμβάδας, τασδὶ δ' ἀνύσας ὑπόδυθι τὰς Λακωνικάς*."—Bergler. But this is an error, such as we rarely find in the notes of that excellent commentator. For although the word *ἐμβάδες*, standing alone, generally signifies *common, ordinary shoes*, as infra 633, 850, &c. (*εὐτελὲς ὑπόδημα*, Pollux, vii. segm 85), yet it is also a generic term, and is in truth the very substantive understood with such feminines as *Λακωνικαὶ, Περσικαὶ*, and the like. See the note on Wasps 1163. And the contrast in Wasps 1157 is not between *ἐμβάδας* and *Λακωνικὰς*, but between *τὰς καταράτους ἐμβάδας* "the infernal shoes" which the old man was wearing, and *τὰς Λακωνικὰς ἐμβάδας* "the fashionable red shoes" with which his son was endeavouring to invest him. In this very play the words *ἐμβάδες* and *Λακωνικαὶ* are incessantly interchanged: see lines 47, 74, 269, 314, 342, 345, 508, and 542. Lucian (Pseudologista, 19) speaks of an ostentatious personage as wearing *χρυσᾶς ἐμβάδας καὶ ἐσθῆτα τυραννικήν*.

ἵνα μὴ 'γχέσαιμ' ἐς τὴν σισύραν· φανὴ γὰρ ἦν.
ΑΝ. τί δῆτ' ἂν εἴη; μῶν ἐπ' ἄριστον γυνὴ
κέκληκεν αὐτήν τῶν φίλων; ΒΛ. γνώμην γ' ἐμήν.
οὔκουν πονηρά γ' ἐστὶν ὅ τι κἄμ' εἰδέναι.
ΑΝ. ἀλλὰ σὺ μὲν ἱμονιάν τιν' ἀποπατεῖς· ἐμοὶ δ'
ὥρα βαδίζειν ἐστὶν εἰς ἐκκλησίαν,
ἥνπερ λάβω θοἰμάτιον, ὅπερ ἦν μοι μόνον.
ΒΛ. κἄγωγ', ἐπειδὰν ἀποπατήσω· νῦν δέ μοι
ἀχράς τις ἐγκλείσασ' ἔχει τὰ σιτία.
ΑΝ. μῶν ἦν Θρασύβουλος εἶπε τοῖς Λακωνικοῖς;

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347. σισύραν] Τὸ μαλλωτὸν στρῶμα. φανὴ δὲ λαμπρὰ, καθαρά.—Scholiast.

349. γνώμην γ' ἐμήν] Οἷον κατὰ τὴν ἐμὴν γνώμην καὶ οἴησιν.—Scholiast. Cf. Wasps 983 (and the note there), Peace 232. And with ὅ τι κἄμ' εἰδέναι *for aught I know* in the next line compare Clouds 1252, Thesm. 34.

351. ἱμονιὰν ἀποπατεῖς] *Funem cacas.* ταῦτα δὲ λέγει, says the Scholiast, ὡς αὐτοῦ μακρὰ ἀποπατοῦντος καὶ χέζοντος. Some have supposed that ἱμονιὰν is to be taken adverbially, on the ground that ἀποπατεῖν is an intransitive verb. But verbs of the class to which ἀποπατεῖν in Greek and "to spit" in English belong are intransitive only when the accusative which would follow is involved in the verb itself; as ἀποπατεῖν [ἀπόπατον] and "to spit [spittle]." But when what you ἀποπατεῖς is not ἀπόπατος, or what you spit is not spittle, an accusative is properly added, as ἀποπατεῖν ἱμονιὰν or "to spit blood." Blepyrus explains in his answer that his neighbour has mistaken the cause of his protracted session.

354. κἄγωγε] He speaks as if his neighbour had said "I am going to the Assembly" instead of "It is full time for me to go."

355. ἀχράς] The Scholiasts say, στένωσιν τῇ γαστρὶ παρέχει, ἐπέχει τὴν γαστέρα ἡ ἀχράς. Galen too notices its astringent qualities. ἀχράδες στύφουσι μᾶλλον τῶν ἄλλων ἀπίων, he says *De Simplicibus Medicamentorum facultatibus*, vi. 1. 52. The ἀχρὰς is *the wild pear*, the fruit of the wild pear tree, which is called by Linnaeus, and generally since his time, *pirus communis*, but was formerly called also *pirus achras*. The tree itself was by the Greeks called indifferently ἄχερδος (ἀχρὰς, ὁ καρπὸς τῆς ἀχέρδου, Bekker's Anecdota, i. 475; Leake's Topography of Athens, ii. 185) or ἀχράς. The latter form is invariably adopted by Theophrastus, who in his History of Plants is constantly contrasting the ἀχρὰς with the ἄπιος or *garden pear*, just as he does the ἐρινεὸς with the συκῆ (the wild and the cultivated fig tree) and the κότινος with the ἐλαία (the wild and the cultivated olive tree). Thus in i. 8 he notes that the wild tree has more branches

For fear I soil my blanket; 'twas a clean one.
CIT. What can it be? can any of her gossips
Have asked her out to breakfast? BLEP. I expect so.
She's not a bad one: I don't *think* she is.
CIT. Why, man, you are paying out a cable: I
Must to the Assembly, when I've found my cloke,
My missing cloke: the only one I've got.
BLEP. I too, when eased; but now an acrid pear
Is blocking up the passage of my food.
CIT. As Thrasybulus told the Spartans, eh?

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than the cultivated tree, *οἷον κότινος ἐλαίας, καὶ ἐρινεὸς συκῆς, καὶ ἀχρὰς ἀπίου.* And he brings forward the same six trees in iv. 13 as illustrations of the greater longevity of the wild species. In i. 4 he observes that the fruit of a wild tree is superior in quantity, but inferior in quality, to that of the cultivated, and he instances the *κότινος* and the *ἀχράς*. Again in ii. 2 he says that trees propagated by slips retain their quality, but those propagated by seeds degenerate, as *ἐκ τῶν ἀπίων [φύεται] μοχθηρὰ ἡ ἀχράς.* "The wild-pear tree, the mother of all the orchard and garden varieties, is *thorny*," as is observed in Miller and Martyn's Gardener's Dictionary, s.v. *pyrus*. And its thorny shoots were by the ancient Greeks wattled into fences and sometimes placed as a coping on walls, to prevent any clambering over from within or without. Thus, in Odyssey xiv. 10 Eumaeus is described as having built a stone wall and coped it with wild-pear branches, *καὶ ἐθρίγκωσεν ἀχέρδῳ*; where the Scholiast explains *ἀχέρδῳ* by *τῇ ἀγρίᾳ ἀπίῳ*, and adds *ἔχουσι δὲ αὗται ἀκάνθας, δι' ὧν αἱ αἱμασιαὶ* (thorn hedges) *γίνονται.* It is unlikely that Blepyrus is alluding to this use of the wild-pear tree: without any allusion of this kind, the word has the double recommendation of introducing the reference to Thrasybulus, and permitting the formation of the deme-name *Ἀχραδούσιος*.

356. *Θρασύβουλος*] The Scholiast tells us that Thrasybulus had promised to speak against a proposed treaty with Sparta, but being bribed by the Spartans excused himself on the ground of a sudden indisposition brought on by eating wild pears; *οὗτος ἀντιλέγειν μέλλων τοῖς Λακεδαιμονίων πρέσβεσι περὶ σπονδῶν ἐληλυθόσιν, εἶτα δωροδοκήσας, ἀχράδας προσεποιήσατο βεβρωκέναι, καὶ μὴ δύνασθαι λέγειν.* But it is plain from the language of Aristophanes that the Scholiast has got hold of the wrong end of the story; and that Thrasybulus was excusing himself *to the Lacedaemonians* for having broken his promise to *them*. It seems probable that this incident occurred in connexion with the Anti-Spartan League. Thrasybulus may at first have agreed to

ΒΛ. νὴ τὸν Διόνυσον, ἐνέχεται γοῦν μοι σφόδρα.
ἀτὰρ τί δράσω; καὶ γὰρ οὐδὲ τοῦτό με
μόνον τὸ λυποῦν ἐστιν, ἀλλ' ὅταν φάγω,
ὅποι βαδιεῖταί μοι τὸ λοιπὸν ἡ κόπρος.
νῦν μὲν γὰρ οὗτος βεβαλάνωκε τὴν θύραν,
ὅστις ποτ' ἔστ', ἄνθρωπος Ἀχραδούσιος.
τίς ἂν οὖν ἰατρόν μοι μετέλθοι καὶ τίνα;
τίς τῶν καταπρώκτων δεινός ἐστι τὴν τέχνην;
ἆρ' οἶδ' Ἀμύνων; ἀλλ' ἴσως ἀρνήσεται.
Ἀντισθένην τις καλεσάτω πάσῃ τέχνῃ.
οὗτος γὰρ ἀνὴρ ἕνεκά γε στεναγμάτων
οἶδεν τί πρωκτὸς βούλεται χεζητιῶν.
ὦ πότνι' Εἰλείθυια, μή με περιίδῃς
διαρραγέντα μηδὲ βεβαλανωμένον,
ἵνα μὴ γένωμαι σκωραμὶς κωμῳδική.

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speak against the alliance with Thebes; but afterwards, whether bribed, or (which is more consonant with what we know of his character) being on consideration doubtful whether the alliance might not be for the best interests of his country, he did not deliver his speech, and gave to the disappointed Lacedaemonians the excuse which is mentioned in the text. The neighbour now goes out, and Blepyrus, left alone, resumes his interrupted soliloquy.

357. *ἐνέχεται*] Οἷον ἐπίκειται καὶ θλίβει.—Scholiast. Fritzsche (Quaestiones Aristoph. p. 236) thinks that in this place "Blepyrus per Dionysum jurat facetissime," since Thrasybulus in Fritzsche's opinion had a brother named Dionysus. But there would be no point in an allusion of this kind; and to me it seems obvious that the oath by Dionysus has no more special reference to Thrasybulus here than it had thirteen lines above.

362. *Ἀχραδούσιος*] The name is of course formed from the word *ἀχρὰς* used above; but like *Κοπρεαῖος*, supra 317, it comes close to the name of a real Attic deme, the *Ἀχερδούσιοι*. See Leake's Catalogue of the Demi, Topography of Athens, ii. 185. The deme is mentioned in many inscriptions and by several ancient writers. To the list given by Leake may now be added Aristotle's Polity of Athens, chap. 38, where Professor Bywater's conjecture of *Ἀχερδούσιος* for *Ἀχέρδους υἱὸς* is no doubt correct. Here the Scholiast says *Ἀχραδούσιος· παρὰ τὴν ἀχράδα· ἔστι δὲ δῆμος τῆς Ἱπποθοωντίδος φυλῆς Ἀχερδούς.*

364. *τῶν καταπρώκτων*] So the best MSS. and almost all the editions: but

BLEP. By Dionysus, but it grips me tight,
And that's not all: whatever shall I do?
For how the food I am going to eat hereafter
Will find a passage out, I can't imagine;
So firm and close this Acridusian chap
Has fastened up its pathway to the door.
Who'll fetch a doctor, and what doctor, here?
Which of the pathicks knows this business best?
Amynon knows: but perhaps he won't admit it.
Fetch, fetch Antisthenes, by all means fetch him.
He's just the man (to judge from his complaints)
To know the pangs from which I'm suffering now.
Great Eileithyia, let me not remain
Thus plugged and barricaded, nor become
A public nightstool for the comic stage.

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the reading of one inferior MS. τῶν κατὰ πρωκτὸν has found favour with several very eminent scholars as referring to doctors who had made a special study of the diseases affecting that particular portion of the human body. But even if any such reference was intended, I cannot doubt that we ought to read καταπρώκτων, the two persons introduced in the succeeding lines being notorious for the vice which that word implies; just as in the translation the term "pathick" might include an allusion to allopathics, homoeopathics, hydropathics, &c. The Scholiast describes Amynon as a ῥήτωρ ἡταιρηκώς, and Antisthenes as an ἰατρὸς θηλυδριώδης, καὶ οὗτος, he adds, τῶν καταπρώκτων. From the word ἀρνήσεται we may perhaps infer that Amynon had repudiated all knowledge of the vice to which he was believed to be addicted.

367. στεναγμάτων] "Quia nimirum inter cacandum difficulter egerat," says Bergler. And cf. 806-808 infra.

369. ὦ πότνι' Εἰλείθυια] He speaks as if he were a woman in travail (Lys. 742), and his prayer seems to have been immediately answered. ἐπεὶ αἱ ὠδίνουσαι ἐπικαλοῦνται τὴν Εἰλείθυιαν, καὶ αὐτὸς οὖν στενοχωρούμενος ἐπικαλεῖται αὐτήν.—Scholiast. In Latin the phrase would be, as Le Fevre remarks, "Juno Lucina, fer opem, obsecro."—Terence, Andria, iii. 1. 15.

371. σκωραμίς] 'Αμὶς μέν, ἐν ᾧ οὐροῦσι· σκωραμὶς δέ, ἐν ᾧ ἀποπατοῦσι.—Scholiast. A σκωραμὶς was, as its name implies, an ἀμὶς adapted for the reception of σκῶρ. It had no doubt a plug, which, when kept in, prevented, and, when removed, permitted, the passage of the σκῶρ. In this consisted its resemblance to Ble-

ΧΡ. οὗτος, τί ποιεῖς; οὔ τί που χέζεις; ΒΛ. ἐγώ;
οὐ δῆτ' ἔτι γε μὰ τὸν Δί', ἀλλ' ἀνίσταμαι.
ΧΡ. τὸ τῆς γυναικὸς δ' ἀμπέχει χιτώνιον;
ΒΛ. ἐν τῷ σκότῳ γὰρ τοῦτ' ἔτυχον ἔνδον λαβών.
ἀτὰρ πόθεν ἥκεις ἐτεόν; ΧΡ. ἐξ ἐκκλησίας.
ΒΛ. ἤδη λέλυται γάρ; ΧΡ. νὴ Δί', ὄρθριον μὲν οὖν.
καὶ δῆτα πολὺν ἡ μίλτος, ὦ Ζεῦ φίλτατε,
γέλων παρέσχεν, ἣν προσέρραινον κύκλῳ.
ΒΛ. τὸ τριώβολον δῆτ' ἔλαβες; ΧΡ. εἰ γὰρ ὤφελον.
ἀλλ' ὕστερος νῦν ἦλθον, ὥστ' αἰσχύνομαι,
μὰ τὸν Δί' οὐδὲν ἄλλο γ' ἢ τονδὶ φέρων.
ΒΛ. τὸ δ' αἴτιον τί; ΧΡ. πλεῖστος ἀνθρώπων ὄχλος,
ὅσος οὐδεπώποτ', ἦλθ' ἀθρόος ἐς τὴν πύκνα.
καὶ δῆτα πάντας σκυτοτόμοις ᾐκάζομεν
ὁρῶντες αὐτούς. οὐ γὰρ ἀλλ' ὑπερφυῶς
ὡς λευκοπληθὴς ἦν ἰδεῖν ἡκκλησία·
ὥστ' οὐκ ἔλαβον οὔτ' αὐτὸς οὔτ' ἄλλοι συχνοί.
ΒΛ. οὐδ' ἄρ' ἂν ἐγὼ λάβοιμι νῦν ἐλθών; ΧΡ. πόθεν;

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pyrus, the ἀχράς, in his case, operating as the plug. Cf. supra 360.

372. ΧΡΕΜΗΣ] The misfortune of Blepyrus has detained him so long, that the Assembly is over before he is ready to start for it. And now Chremes, his other neighbour (see 127 supra), returning from its proceedings, finds him still in his wife's clothes and still in a distressing condition. For the force, in the following line, of ἀνίσταμαι in this connexion, see Frogs 480, 490.

378. ἡ μίλτος] Κατὰ γὰρ τὴν ἀγορὰν ἐσόβουν εἰς ἐκκλησίαν τοὺς Ἀθηναίους μεμιλτωμένῳ σχοινίῳ. προσέρραινον δέ, προσέβαλον.—Scholiast. μίλτος is *red earth*, *ruddle* (*rubrica Sinopica*), which was smeared on a rope for the purpose mentioned in the text. The σχοινίον μεμιλτωμένον, and its employment, are well known from Ach. 21, 22, where the citizens are described as dodging up and down the agora to avoid it. These matters were under the control of the ληξίαρχοι or registrars. οἱ ληξίαρχοι, says Pollux, viii. segm. 104, τοὺς μὴ ἐκκλησιάζοντας ἐζημίουν· καὶ σχοινίον μιλτώσαντες, διὰ τῶν τοξοτῶν συνήλαυνον τοὺς ἐκ τῆς ἀγορᾶς εἰς τὴν ἐκκλησίαν.

380. τὸ τριώβολον] The ἐκκλησιαστικόν, which, as we have already more than once been told, was the main induce-

CHREMES. Taking your ease, good neighbour? BLEP. No, I'm not.
'Tis true I have been, but I've finished now.
CHR. O, and you've got your lady's kirtle on!
BLEP. 'Twas dark indoors: I caught it up by chance.
But whence come *you*? CHR. I'm coming from the Assembly.
BLEP. What, is it over? CHR. Aye, betimes to-day.
And O, dear Zeus, the fun it was to see
The way they spattered the vermilion round.
BLEP. Got your three-obol? CHR. No, not I, worse luck.
I was too late: I'm carrying home, ashamed,
This empty wallet: nothing else at all.
BLEP. Why how was that? CHR. There gathered such a crowd
About the Pnyx, you never saw the like;
Such pale-faced fellows; just like shoemakers
We all declared; and strange it was to see
How pallid-packed the whole Assembly looked.
So I and lots of us could get no pay.
BLEP. Shall I get any if I run? CHR. Not you!

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ment for the citizens to attend the Assembly.

382. τουδὶ φέρων] He points to his empty θύλακον. I have substituted these words for the τὸν θύλακον of the MSS. and editions, which in my opinion was originally a gloss on τουδὶ, and has crept into the text, usurping the place of τουδὶ φέρων, and destroying the sense of the passage. Bergler refers to Wasps 300–315.

384. ἀθρόος] *All keeping together, in one body.* These of course are Praxagora and her friends, whose efforts to acquire a sunburnt appearance (supra 64) seems to have been remarkably unsuccessful. They are likened to shoemakers because the latter, from their indoor occupation, escaped the embrowning influence of Hellenic sunshine; ἐπειδὴ οἱ σκυτοτόμοι, says the Scholiast, ἐν σκιᾷ καθεζόμενοι ἐργάζονται, τοῦτο ἔφη. The Scholiast on Peace 1310 (to which Dr. Blaydes refers) cites a proverb οὐδὲν λευκῶν ἀνδρῶν ἔργον εἰ μὴ σκυτοτομεῖν.

387. λευκοπληθής] *Filled with white*; a play on the compounds invented by tragedians. "Cur λευκοπληθὴς videbatur concio?" says Bergler, "nempe quia erat γυναικοπληθής, ut loquitur Aesch. in Pers. 125 and Eurip. in Alc. 951."

οὐδ' εἰ μὰ Δία τότ' ἦλθες, ὅτε τὸ δεύτερον
ἀλεκτρυὼν ἐφθέγγετ'. ΒΛ. *οἴμοι δείλαιος.*
'Αντίλοχ', ἀποίμωξόν με τοῦ τριωβόλου
τὸν ζῶντα μᾶλλον. τἀμὰ γὰρ διοίχεται.
ἀτὰρ τί τὸ πρᾶγμ' ἦν, ὅτι τοσοῦτον χρῆμ' ὄχλου
οὕτως ἐν ὥρᾳ ξυνελέγη; ΧΡ. *τί δ' ἄλλο γ' ἢ*
ἔδοξε τοῖς πρυτάνεσι περὶ σωτηρίας
γνώμας καθεῖναι τῆς πόλεως; κᾆτ' εὐθέως
πρῶτος Νεοκλείδης ὁ γλάμων παρείρπυσεν.
κἄπειθ' ὁ δῆμος ἀναβοᾷ πόσον δοκεῖς,
οὐ δεινὰ τολμᾶν τουτονὶ δημηγορεῖν,
καὶ ταῦτα περὶ σωτηρίας προκειμένου,
ὃς αὐτὸς αὑτῷ βλεφαρίδ' οὐκ ἐσώσατο;
ὁ δ' ἀναβοήσας καὶ περιβλέψας ἔφη·
τί δαί μ' ἐχρῆν δρᾶν; ΒΛ. *σκόροδ' ὁμοῦ τρίψαντ' ὀπῷ*

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390. *τὸ δεύτερον*] After all it must be admitted that a man can exaggerate quite as well as a woman; supra 33. For we, who are in the secret, are well aware that the women, who seem to have been the earliest arrivals at the Pnyx, did not leave the very spot at which the present dialogue is taking place until *long after* the cock had given its second crow. See supra 31. For the interrogative *πόθεν*; used as a negative (*How should you?*), see the note on 976 infra.

392. *'Αντίλοχ' . . . μᾶλλον*] These (with the substitution of *τεθνηκότος* for *τριωβόλου*) are the words addressed (in the Myrmidons of Aeschylus) by the sorrowing Achilles to the messenger who had brought him the tidings of his comrade's death.

> *'Αντίλοχ', ἀποίμωξόν με τοῦ τεθνηκότος*
> *τὸν ζῶντα μᾶλλον.*
>
> Weep, Antilochus,
> Rather for me, the living, than for him,
> The loved and lost Patroclus.

The Scholiast ends the quotation with *μᾶλλον*. Whether the three following words *τἀμὰ γὰρ διοίχεται* (*ἀντὶ τοῦ ἀπόλωλα*, Scholiast) are really a continuation of it, as Brunck, Porson, and Hermann think, or are added by Aristophanes to complete the line, it is impossible to determine with confidence. These lines of Aeschylus were probably in the mind of Euripides when, in

Not had you been there when the cock was giving
Its second crow. BLEP. O weep, Antilochus,
Rather for me, the living, than for him,
The loved and lost — three-obol. All is gone!
Whatever was it though that brought together
So vast a crowd so early? CHR. 'Twas determined
To put this question to the assembled people,
"How best to save the state." So first and foremost
Came Neocleides, groping up to speak.
And all the people shouted out aloud,
What scandal that this blear-eyed oaf, who cannot
Save his own eyesight for himself, should dare
To come and teach us how to save the state.
But he cried out, and leered around, and said,
What's to be done? BLEP. *Pound garlic up with verjuice,*

Phoenissae 1654, he makes Antigone, after the mutual slaughter of her two brothers, exclaim

ὦ πάτερ,
ὡς σὲ στενάζω τῶν τεθνηκότων πλέον.

396. περὶ σωτηρίας] '*How to save the city.*' See the first sentence of the Areopagiticus of Isocrates, and Aristotle's Polity of Athens, chap. xxix. 2.

398. Νεοκλείδης] The first to ascend the bema is Neocleides ὁ γλάμων. We have already heard of this worthy as a speaker in the Assembly, supra 254. Here he is introduced merely to be dismissed with a jest.

404. σκόροδ'] Neocleides, I suppose, meant '*What must I do* to save the state?' Blepyrus would answer him as if he meant 'What must I do to cure my disease?' and accordingly proposes a remedy which was probably in actual use at that time for cases of λήμη. λήμη seems to have been a sort of ulcer or tumour (cf. Clouds 327) filling the eyes with an offensive rheum, whence it is sometimes described as ἡ τῶν ὀφθαλμῶν ἀκαθαρσία.—Scholiast at Lys. 301, Hesychius s.v., and see note on 254 supra. The three ingredients are garlic, fig-tree juice, and spurge. Cf. Plutus 718, 719. Garlic is recommended by Galen (De Remediis parabilibus, i. 5) as one of the ingredients of a plaster, κατάπλασμα, for diseases of the eye, it being, as Miller and Martyn (Gardener's Dictionary) say, very heating and penetrating, and useful in suppurating hard tumours. Of ὀπὸς the Scholiast says, πάνυ γὰρ δριμύτατος ὁ ὀπός. By the Greek medical writers

τιθύμαλλον ἐμβαλόντα τοῦ Λακωνικοῦ
σαυτοῦ παραλείφειν τὰ βλέφαρα τῆς ἑσπέρας,
ἔγωγ' ἂν εἶπον, εἰ παρὼν ἐτύγχανον.
ΧΡ. μετὰ τοῦτον Εὐαίων ὁ δεξιώτατος
παρῆλθε γυμνός, ὡς ἐδόκει τοῖς πλείοσιν·
αὐτός γε μέντοὔφασκεν ἱμάτιον ἔχειν,
κᾆπειτ' ἔλεξε δημοτικωτάτους λόγους·
ὁρᾶτε μέν με δεόμενον σωτηρίας
τετραστατήρου καὐτόν· ἀλλ' ὅμως ἐρῶ
ὡς τὴν πόλιν καὶ τοὺς πολίτας σώσετε.
ἢν γὰρ παρέχωσι τοῖς δεομένοις οἱ κναφῆς
χλαίνας, ἐπειδὰν πρῶτον ἥλιος τραπῇ,

ὀπὸς is used to signify the juice of any plant, but in classical authors it is specially employed of the juice of the fig tree. See the note on Wasps 353. "Verjuice," by which I have translated it, is the juice of the crab apple. βλέπων ὀπὸν is used in Peace 1184 in the sense of "with a verjuice look." τιθύμαλλος, *euphorbia*, our *spurge*, is described in precisely the same manner by Greek doctors and English botanists. τιθύμαλλοι πάντες, says Galen (De Simplicibus Medicamentorum facultatibus, viii. 19. 7) ἐπικρατοῦσαν μὲν ἔχουσι τὴν δριμεῖαν καὶ θερμὴν δύναμιν· ὑπάρχει δὲ αὐτοῖς καὶ πικρότης. The pungency is greatest in the juice, ὀπός; next in the fruit and leaves, and lastly in the root. He recommends it for toothache, the juice being dropped into the hollow tooth, and says that it gets rid of warts and tumours, and dries and cleanses ulcers; but that if any of it drops on the skin, it raises a blister. In accordance with this we read in Miller and Martyn, "The juice of every species of spurge is so acrid that it corrodes and ulcerates the body wherever it is applied: so that it is seldom used internally. Externally it is dropped on warts and corns to remove them, and in the hollow of a decayed tooth to remove the pain by destroying the nerve." Suidas describes τιθύμαλλος as εἶδος βοτάνης δριμυτάτης, παρὰ Λάκωσιν εὑρισκομένης. And the Scholiast here says ἣν διαβόητος ὁ Λακωνικὸς τιθύμαλλος. These eye-plasters were rubbed on the eyelids, περιχρίομεν τὰ βλέφαρα, says Galen, De Rem. par. i. 5, and again in the treatise called ἰατρὸς, if that be really his. But in the Plutus, 714-725, the god of healing, having made a plaster of σκόροδα, ὀπὸς, vinegar, and other acrid ingredients, instead of applying it to the outside of the eyelids of Neocleides, claps it on the inside to make them smart the more: so that the hapless patient runs off howling with pain, and even blinder than before.

Throw in some spurge of the Laconian sort,
And rub it on your eyelids every night.
That's what, had I been present, I'd have said.

CHR. Next came Evaeon, smart accomplished chap,
With nothing on, as most of us supposed,
But he himself insisted he was clothed.
He made a popular democratic speech.
Behold, says he, *I am myself in want*
Of cash to save me; yet I know the way
To save the citizens, and save the state.
Let every clothier give to all that ask
Warm woollen robes, when first the sun turns back.

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408. Εὐαίων] The second speaker is Evaeon the pauper; *πένης οὗτος*, says the Scholiast: and it is obvious from the whole tenor of his speech that he was a man in want of warm clothing, and sometimes in want of a warm bed. His clothes on this occasion are so scanty or so threadbare, that people cannot perceive that he has any on. For I take *γυμνὸς* to be used in its strict sense, as it plainly is in the passage which Dobree cites from Athenaeus, iv. 3 *ἐπεισβάλλουσιν αὐλητρίδες καὶ μουσουργοὶ καὶ σαμβυκίστριαί τινες Ῥόδιαι, ἐμοὶ μὲν γυμναὶ δοκοῦσαι* (so Blaydes for *δοκῶ*), *πλὴν ἔλεγόν τινες αὐτὰς ἔχειν χιτῶνας.*

413. *τετραστατήρου*] He is in want of a half-guinea salvation: referring probably not to a single coin, though golden *τετραστάτηρα* were coined at Cyrene (Pollux, ix. segm. 62) and apparently elsewhere: but to four silver staters, which were current in several Hellenic states. Their value is extremely uncertain; and four staters have been variously computed as worth from five to fifteen shillings. Here they represent the price of a new suit of clothes, his need of which was manifest to all the Assembly from the deplorable state of his wardrobe. This is the salvation which he requires, and he proceeds to show how he hopes to obtain it. With the words *δεόμενον σωτηρίας* in the preceding line, Bergler compares Eur. Heracleidae 11, where the old and feeble Iolaus, the only protector of the family of the dead Heracles, says, *σώζω τάδ', αὐτὸς δεόμενος σωτηρίας.*

416. *ἥλιος τραπῇ*] Εἰς χειμερινὴν δηλονότι τροπήν.—Scholiast. *At the winter solstice* (Dec. 21), when the sun, which in its apparent motion has been continuously since the summer solstice (*θερινὴν τροπὴν*, June 21) retreating towards the south, now begins to turn back, and advance continuously towards the north. The winter solstice is the commencement of the sun's northward

πλευρῖτις ἡμῶν οὐδέν' ἂν λάβοι ποτέ.
ὅσοις δὲ κλίνη μή 'στι μηδὲ στρώματα,
ἰέναι καθευδήσοντας ἀπονενιμμένους
ἐς τῶν σκυλοδεψῶν· ἢν δ' ἀποκλείῃ τῇ θύρᾳ
χειμῶνος ὄντος, τρεῖς σισύρας ὀφειλέτω.
ΒΛ. νὴ τὸν Διόνυσον, χρηστά γ'· εἰ δ' ἐκεῖνά γε
προσέθηκεν, οὐδεὶς ἀντεχειροτόνησεν ἄν,
τοὺς ἀλφιταμοιβοὺς τοῖς ἀπόροις τρεῖς χοίνικας
δεῖπνον παρέχειν ἅπασιν, ἢ κλάειν μακρά.
[ἵνα τοῦτ' ἀπέλαυσαν Ναυσικύδους τἀγαθόν.]
ΧΡ. μετὰ τοῦτο τοίνυν εὐπρεπὴς νεανίας
λευκός τις ἀνεπήδησ', ὅμοιος Νικίᾳ,
δημηγορήσων, κἀπεχείρησεν λέγειν
ὡς χρὴ παραδοῦναι ταῖς γυναιξὶ τὴν πόλιν.

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movement, the summer solstice of its southward movement.

419. ἀπονενιμμένους] The commentators have entirely missed the meaning of this word, translating it *apprime lotos.* It means *after they have dined*, the term ἀπονίψασθαι, as we have seen in the Wasps, being specially applicable to the after-dinner wash. See the note on Wasps 1216.

426. Ναυσικύδους] We should know nothing certain about this Nausicydes, but for the passage which Bentley (and afterwards, but quite independently, Bergler) has cited from Xenophon's Memorabilia, ii. 7, where Socrates observes that Nausicydes had amassed such a fortune from his dealings in grain, ἀπ' ἀλφιτοποιίας, that he became one of the wealthiest men in Athens, and had frequently to undertake, at his own expense, some of those onerous public duties which were known as λειτουργίαι. It was natural that a man who had acquired such great riches in such a trade should be accused, whether justly or unjustly, of having made his money by harsh and ungenerous dealing: and that is the innuendo in the line before us, *In which case the poor would have gained this benefit from Nausicydes.* The combination of ἵνα with a past tense of the indicative must not be overlooked, as implying that, except by means of this compulsory largess, they would never gain any benefit from Nausicydes; see supra 152, Wasps 961. The construction is illustrated by Bp. Monk on Eur. Hipp. 643 with his usual clearness and accuracy. The example usually given of it is Oed. Tyr. 1386, where Oedipus says that had it been possible, he would have destroyed not merely his eyesight, but the fount of

No more will pleurisy attack us then.
Let such as own no bedclothes and no bed,
After they've dined, seek out the furriers, there
To sleep; and whoso shuts the door against them
In wintry weather, shall be fined three blankets.

BLEP. Well said indeed; and never a man would dare
To vote against him, had he added this:
That all who deal in grain shall freely give
Three quarts to every pauper, or be hanged.
That good, at least, they'd gain from Nausicydes.

CHR. Then, after him, there bounded up to speak
A spruce and pale-faced youth, like Nicias.
And *he* declared we ought to place the state
Into the hands of (whom do you think?) the women!

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hearing, *ἵν' ἦν τυφλός τε καὶ κλύων μηδὲν*, "in which case I should never again have seen anything or heard anything."

427. *εὐπρεπὴς νεανίας*] Praxagora herself is the third speaker, "a fair and pleasant-looking youth," says Chremes, little dreaming that he is describing the wife of Blepyrus. She rises from the strange and pallid crowd of whom he has spoken before. Both the epithets *λευκὸς* and *εὐπρεπὴς* are applied to the effeminate Agathon in Thesm. 191, 192.

428. *ἀνεπήδησε*] Observe the different manner in which the three orators ascended the bema. Neocleides in his dim purblind way *παρείρπυσε came crawling on*. Evaeon simply *παρῆλθε*, the ordinary word for an orator coming forward to speak. See Thucydides, i. 67, 72, 79, 85, and passim. Praxagora, in the nervous excitement natural to her position, *ἀνεπήδησε*, *sprang up to it*. The Nicias to whom she is compared is probably, as Paulmier suggested, the grandson of the famous Nicias who fell in Sicily. It is true that in his speech "In the matter of the confiscation of the goods of [Eucrates], the brother of Nicias," Lysias speaks of the grandson in a manner which shows that he must still have been a mere lad at the date of this play: but the present passage does not, I think, imply that the Nicias to whom it alludes had ever taken part in the proceedings of the Assembly, whilst it does certainly imply that his good looks and graceful manners were generally familiar to the audience. One can imagine the agreeable surprise it would be to the lad to be thus singled out for a public compliment in the crowded theatre.

430. *παραδοῦναι κ.τ.λ.*] It will be remembered that these are the very words

εἶτ' ἐθορύβησαν κἀνέκραγον ὡς εὖ λέγοι,
τὸ σκυτοτομικὸν πλῆθος· οἱ δ' ἐκ τῶν ἀγρῶν
ἀνεβορβόρυξαν. ΒΛ. νοῦν γὰρ εἶχον νὴ Δία.
ΧΡ. ἀλλ' ἦσαν ἥττους· ὁ δὲ κατεῖχε τῇ βοῇ,
τὰς μὲν γυναῖκας πόλλ' ἀγαθὰ λέγων, σὲ δὲ
πολλὰ κακά. ΒΛ. καὶ τί εἶπε; ΧΡ. πρῶτον μέν σ' ἔφη
εἶναι πανοῦργον. ΒΛ. καὶ σέ; ΧΡ. μή πω τοῦτ' ἔρῃ.
κἄπειτα κλέπτην. ΒΛ. ἐμὲ μόνον; ΧΡ. καὶ νὴ Δία
καὶ συκοφάντην. ΒΛ. ἐμὲ μόνον; ΧΡ. καὶ νὴ Δία
τωνδὶ τὸ πλῆθος. ΒΛ. τίς δὲ τοῦτ' ἄλλως λέγει;
ΧΡ. γυναῖκα δ' εἶναι πρᾶγμ' ἔφη νουβυστικὸν
καὶ χρηματοποιόν· κοὔτε τἀπόρρητ' ἔφη
ἐκ Θεσμοφόροιν ἑκάστοτ' αὐτὰς ἐκφέρειν,
σὲ δὲ κἀμὲ βουλεύοντε τοῦτο δρᾶν ἀεί.
ΒΛ. καὶ νὴ τὸν Ἑρμῆν τοῦτό γ' οὐκ ἐψεύσατο.
ΧΡ. ἔπειτα συμβάλλειν πρὸς ἀλλήλας ἔφη

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which Praxagora had used, supra 210, in the rehearsal, ταῖς γὰρ γυναιξὶ φημὶ χρῆναι τὴν πόλιν Ἡμᾶς παραδοῦναι.

431. ἐθορύβησαν κ.τ.λ.] Bergler refers to Xenophon, Anabasis, v. 1. 3 οἱ στρατιῶται ἀνεθορύβησαν ὡς εὖ λέγοι.

432. τὸ σκυτοτομικὸν πλῆθος] Αἱ γυναῖκες εἰς ἄνδρας σκευασθεῖσαι.—Scholiast. For it is clearly to these words that the scholium belongs, though in all the books it is absurdly attributed to the νοῦν γὰρ εἶχον of the following line, which of course refers to the men, and not to the disguised women.

433. ἀνεβορβόρυξαν] *Murmured loudly*, in token of dissent and disapprobation. The οἱ ἐκ τῶν ἀγρῶν here must not be confounded with the ἑτέρας ἐκ τῶν ἀγρῶν of 280 supra. The contrast here is between the men in general, hardy and robust, with visages embrowned by air and sunshine (of whom the country folk were the typical specimens), and the women, whether supposed to come from the city or the country, whose indoor life was, notwithstanding all their preparations, betrayed by their pale and delicate complexions.

434. κατεῖχε] Mastered, controlled, kept down the hostile manifestations τῇ βοῇ by the loud voice in which he spoke. He raised his voice and kept the upper hand. Cf. Persae 432, Philoctetes 10, Alcestis 354. In using the pronoun σὲ in the following verse, Chremes is making Blepyrus the representative of the men in general, as infra 455.

440. τωνδί] He is pointing to the audience, who were always delighted

Then the whole mob of shoemakers began
To cheer like mad; whilst all the country folk
Hooted and hissed. BLEP. They showed their sense, by Zeus.
CHR. But less their numbers; so the lad went on,
Speaking all good of women, but of you
Everything bad. BLEP. What? CHR. First of all he called you
An arrant rogue. BLEP. And you? CHR. Let be, awhile.
Also a thief. BLEP. Me only? CHR. And by Zeus,
A sycophant. BLEP. Me only? CHR. And by Zeus,
All our friends here. BLEP. Well, who says nay to that?
CHR. And then the woman is, he said, a thing
Stuffed full of wit and moneymaking ways.
They don't betray their Thesmophorian secrets,
But you and I blab all state secrets out.
BLEP. By Hermes, there at least he told no lie.
CHR. And women lend each other, said the lad,

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with a general charge of this kind, which each individual would clearly see exactly applied to his neighbours, and had not the slightest application to himself. Blepyrus too clinches the charge by saying τίς ἄλλως λέγει; *who denies that?* For the Scholiast is in error in explaining ἄλλως by ματαίως. ἄλλως is used here as in Frogs 1140, οὐκ ἄλλως λέγω, *I say not otherwise.* The term "sycophant" in the translation of the previous line is, of course, to be taken in its ancient signification.

441. νουβυστικόν] *A wit-fraught thing,* to adopt a compound more than once employed by Leonard Digges, the younger, in his commendatory verses on Shakespeare. νοῦ πεπληρωμένον, Scholiast. παρὰ τὸ νοῦς καὶ τὸ βῦσαι, ὅ ἐστι πληρῶσαι.—Scholiast at Wasps 1294.

443. ἐκ Θεσμοφόροιν] From the (festival of the) twain goddesses, Demeter and Persephone, in their character of the bestowers of social rites and customs. Unfortunately it is too true that these secrets were never betrayed (cf. Thesm. 472), and are consequently entirely unknown.

446. συμβάλλειν] Μεταδιδόναι, κιγχρᾶν, Scholiast, *to lend.* χρυσία are golden ornaments, especially, as here, trinkets worn by women. ἐκπώματα, καὶ χρυσία καὶ ἱμάτια τὸν κόσμον τῆς μητρός.—Demosthenes, First Speech against Aphobus (10). τά τε χρυσία τῆς μητρὸς καὶ τἀκπώματα τὰ καταλειφθέντα.—Id. (18). τὴν τούτου ἑταίραν χρυσία πολλὰ ἔχουσαν καὶ ἱμάτια καλά.—Demosthenes against Olympiodorus (55). And cf. Ach. 258, Lysist. 1190.

ἱμάτια, χρυσί', ἀργύριον, ἐκπώματα,
μόνας μόναις οὐ μαρτύρων γ' ἐναντίον·
καὶ ταῦτ' ἀποφέρειν πάντα κοὐκ ἀποστερεῖν·
ἡμῶν δὲ τοὺς πολλοὺς ἔφασκε τοῦτο δρᾶν.
ΒΛ. *νὴ τὸν Ποσειδῶ, μαρτύρων τ' ἐναντίον.*
ΧΡ. *οὐ συκοφαντεῖν, οὐ διώκειν, οὐδὲ τὸν*
δῆμον καταλύειν, ἀλλὰ πολλὰ κἀγαθά.
ἕτερά τε πλεῖστα τὰς γυναῖκας εὐλόγει.
ΒΛ. *τί δῆτ' ἔδοξεν;* ΧΡ. *ἐπιτρέπειν σὲ τὴν πόλιν*
ταύταις. ἐδόκει γὰρ τοῦτο μόνον ἐν τῇ πόλει
οὔπω γεγενῆσθαι. ΒΛ. *καὶ δέδοκται;* ΧΡ. *φήμ' ἐγώ.*
ΒΛ. *ἅπαντά τ' αὐταῖς ἐστι προστεταγμένα*
ἃ τοῖσιν ἀστοῖς ἔμελεν; ΧΡ. *οὕτω ταῦτ' ἔχει.*
ΒΛ. *οὐδ' εἰς δικαστήριον ἄρ' εἶμ', ἀλλ' ἡ γυνή;*
ΧΡ. *οὐδ' ἔτι σὺ θρέψεις οὓς ἔχεις, ἀλλ' ἡ γυνή.*
ΒΛ. *οὐδὲ στένειν τὸν ὄρθρον ἔτι πρᾶγμ' ἆρά μοι;*
ΧΡ. *μὰ Δί', ἀλλὰ ταῖς γυναιξὶ ταῦτ' ἤδη μέλει·*
σὺ δ' ἀστενακτὶ περδόμενος οἴκοι μενεῖς.
ΒΛ. *ἐκεῖνο δεινὸν τοῖσιν ἡλίκοισι νῷν,*
μὴ παραλαβοῦσαι τῆς πόλεως τὰς ἡνίας
ἔπειτ' ἀναγκάζωσι πρὸς βίαν ΧΡ. *τί δρᾶν;*
ΒΛ. *κινεῖν ἑαυτάς.* ΧΡ. *ἢν δὲ μὴ δυνώμεθα;*

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450. *τοῦτο δρᾶν*] Τὸ ἀποστερεῖν.—Scholiast. *ἀποστερεῖν* is used here in its strictly proper sense of withholding money or valuables which you have borrowed or which have been entrusted to your care. See Clouds 1305, 1464, and the Trapeziticus of Isocrates, passim. In Plutus 878 it is distinguished from *κλέπτειν* and *ἁρπάζειν*, terms which imply an unlawful taking in the first instance, whereas here the wrong consisted in the refusal to restore what in the first instance had been lawfully taken.

453. *πολλὰ κἀγαθά*] We must probably here, as Dr. Blaydes suggests, supply the infinitive *δρᾶν* from line 450.

455. *τί δῆτ' ἔδοξεν;*] The formula with which the decrees of the Assembly anciently commenced was *ἔδοξε τῷ Δήμῳ*.—Thuc. iv 118; cf. infra 1015. In saying *ἐπιτρέπειν* ΣΕ, Chremes is merely constituting Blepyrus the representative of the citizens generally, just as he did when (supra 435-439) he said

Their dresses, trinkets, money, drinking-cups,
Though quite alone, with never a witness there.
And all restore the loan, and none withhold it.
But men, he said, are always doing this.

BLEP. Aye to be sure: though witnesses were there.

CHR. *They* don't inform, or prosecute, or put
The people down: but everything that's right.
And much, besides, he praised the womankind.

BLEP. What was determined? CHR. You're to put the state
Into their hands. This was the one reform
Not yet attempted. BLEP. 'Twas decreed? CHR. It was.

BLEP. So then the women now must undertake
All manly duties? CHR. So I understand.

BLEP. Then I shan't be a dicast, but my wife?

CHR. Nor you support your household, but your wife.

BLEP. Nor I get grumbling up in early morn.

CHR. No: for the future that's your wife's affair.
You'll lie abed: no grumbling any more.

BLEP. But hark ye, 'twould be rough on us old men
If, when the women hold the reins of state,
They should perforce compel us to — CHR. Do what?

BLEP. Make love to them. CHR. But if we're not prepared?

πρῶτον μὲν ΣΕ ἔφη εἶναι πανοῦργον, κἄπειτα κλέπτην, καὶ συκοφάντην, meaning that she so described the men in general. Now, therefore, he says, you the rogue, you the robber, you the common informer, must surrender the prerogatives which you have so unrighteously abused, and hand over the city to the better and the nobler sex.

456. *ἐδόκει . . . γεγενῆσθαι*] Ὡς φιλούντων αὐτῶν τὰ μὴ γενόμενα καινοποιεῖν.—Scholiast. For it is clearly to this speech of Chremes, and not to the next, that this scholium belongs.

466. *τῆς πόλεως τὰς ἡνίας*] This was a common metaphor in ancient, as in modern, times. It occurs again in Knights 1109, where Dobree refers to Plato, Politicus, chap. ix (266 E), *παραδοῦναι τὰς τῆς πόλεως ἡνίας*; Alciphron, iii. 61, *τὰς ἡνίας ἔχει τοῦ δήμου*, and Plutarch, Pericles, chap. xi, *τῷ δήμῳ τὰς ἡνίας ἀνεὶς ὁ Περικλῆς.*

ΒΛ. *ἄριστον οὐ δώσουσι.* ΧΡ. *σὺ δέ γε νὴ Δία*
δρᾷ ταῦθ', ἵν' ἀριστᾷς τε καὶ κινῇς ἅμα.
ΒΛ. *τὸ πρὸς βίαν δεινότατον.* ΧΡ. *ἀλλ' εἰ τῇ πόλει*
τοῦτο ξυνοίσει, ταῦτα χρὴ πάντ' ἄνδρα δρᾶν.
λόγος τέ τοί τις ἔστι τῶν γεραιτέρων,
ὅσ' ἂν ἀνόητ' ἢ μῶρα βουλευσώμεθα,
ἅπαντ' ἐπὶ τὸ βέλτιον ἡμῖν ξυμφέρειν.
καὶ ξυμφέροι γ', ὦ πότνια Παλλὰς καὶ θεοί.
ἀλλ' εἶμι· σὺ δ' ὑγίαινε. ΒΛ. *καὶ σύ γ', ὦ Χρέμης.*

ΧΟ. *ἔμβα, χώρει.*
ἆρ' ἔστι τῶν ἀνδρῶν τις ἡμῖν ὅστις ἐπακολουθεῖ;
στρέφου, σκόπει,
φύλαττε σαυτὴν ἀσφαλῶς, πολλοὶ γὰρ οἱ πανοῦργοι,
μή πού τις ἐκ τοὔπισθεν ὢν τὸ σχῆμα καταφυλάξῃ·
ἀλλ' ὡς μάλιστα τοῖν ποδοῖν ἐπικτυπῶν βάδιζε.
ἡμῖν δ' ἂν αἰσχύνην φέροι
πάσαισι παρὰ τοῖς ἀνδράσιν τὸ πρᾶγμα τοῦτ' ἐλεγχθέν.

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473. *λόγος κ.τ.λ.*] Perhaps I may be allowed to repeat here a note of my own, published many years ago, on another passage of Aristophanes: "When the contention between Poseidon and Athenè for the patronage of Athens was decided in favour of the latter, Poseidon in anger imprecated perpetual *δυσβουλία* on the new city. Now the decrees of deities were, like those of the Medes and Persians, supposed to be irreversible, even by themselves: what one god had done, no other, nor even himself, could undo; but he could virtually nullify the effect by a subsequent decree. To use the language of the Roman law, the remedy was *obrogatio*, not *abrogatio*. Hera deprived Teiresias of sight; Zeus could not restore it, but he gave him the power of prophecy. Neither could Apollo revoke the gift of prophecy which he had bestowed upon Cassandra, but he could nullify it by making all men disbelieve her. And so in the instance before us, Athenè could not change the curse of perpetual *δυσβουλία*, but she could and did nullify its effect by causing it always to have a successful issue." *λέγεται*, says the Scholiast here, *ὅτε Ποσειδῶν καὶ Ἀθηνᾶ ἐφιλονείκησαν περὶ τῆς Ἀττικῆς, νικῆσαι τὴν Ἀθηνᾶν. καὶ φασὶν ἡττηθέντα τὸν Ποσειδῶνα καὶ λυπηθέντα καταρᾶσθαι τῇ πόλει, καὶ λέγειν αὐτὸν ὅτι γένοιτο τοὺς Ἀθηναίους ἀεὶ κακῶς βουλεύεσθαι, ἀκούουσαν δὲ τὴν Ἀθηνᾶν προσθεῖναι ὅτι κακῶς βουλεύεσθαι*

BLEP. They'll dock our breakfasts. CHR. Therefore learn the way
How to make love, and eat your breakfast too.
BLEP. Upon compulsion! Faugh! CHR. If that is for
The public good, we needs must all obey.
There is a legend of the olden time,
That all our foolish plans and vain conceits
Are overruled to work the public good.
So be it now, high Pallas and ye gods!
But I must go. Farewell. BLEP. And farewell, Chremes.

CHORUS. Step strong! March along!
But search and scan if any man be somewhere following in our rear.
Look out! Wheel about!
And O be sure that all's secure; for many are the rogues, I fear.
Lest some one, coming up behind us, in this ungodly guise should find us.
BE SURE you make a clattering sound with both your feet against the ground.
For dismal shame and scandal great
Will everywhere upon us wait, if our disguise they penetrate.

καὶ ἐπιτυγχάνειν. And this is why Chremes, in his prayer three lines below, whilst invoking generally all the gods, makes a special appeal to Pallas.

477. *ὑγίαινε*] Lucian composed a treatise, *Pro lapsu inter salutandum*, because he had given a friend the evening salutation *ὑγίαινε*, instead of the morning *χαῖρε*. But it is clear that no such distinction existed in the time of Aristophanes. And cf. Frogs 165. With these words Chremes and Blepyrus re-enter their respective houses, and after a short pause, the Chorus are heard, returning from the Assembly. *ἐξέρχεται ὁ Χορὸς ἀπὸ τῆς ἐκκλησίας.*—Scholiast. This is their *ἐπιπάροδος.*—Pollux, iv. segm. 108. And the semichoruses have o longer any separate existence; they are now united into one Chorus.

482. *τὸ σχῆμα*] Τὸ ἀνδρεῖον.—Scholiast. And so in 503 infra. *καταφυλάξῃ*, *take note of, keep an eye on*, with evil intent; though whether for the purpose of detection, theft, or otherwise, the speaker does not say. The words in the preceding line, *πολλοὶ γὰρ οἱ πανοῦργοι*, are doubtless another delicate compliment, conveyed by glance or gesture, to the audience.

483. *ἐπικτυπῶν*] *Ψόφον ποιῶν.*—Scholiast. So as to imitate the walk of their husbands; see infra 545. Apparently the masculine is used, to encourage them in these masculine proceedings.

πρὸς ταῦτα συστέλλου σεαυ-
τήν, πανταχῇ σκοπουμένη
τἀκεῖσε καὶ τὰ τῇδε καὶ
τἀκ δεξιᾶς, μὴ ξυμφορὰ γενήσεται τὸ πρᾶγμα.
ἀλλ' ἐγκονῶμεν· τοῦ τόπου γὰρ ἐγγύς ἐσμεν ἤδη
ὅθενπερ εἰς ἐκκλησίαν ὡρμώμεθ' ἡνίκ' ᾖμεν·
τὴν δ' οἰκίαν ἔξεσθ' ὁρᾶν ὅθενπερ ἡ στρατηγὸς
ἔσθ', ἡ τὸ πρᾶγμ' εὑροῦσ' ὃ νῦν ἔδοξε τοῖς πολίταις.
ὥστ' εἰκὸς ἡμᾶς μὴ βραδύνειν ἔστ' ἐπαναμενούσας,
πώγωνας ἐξηρτημένας,
μή καί τις ἡμᾶς ὄψεται χἠμῶν ἴσως κατείπῃ.
ἀλλ' εἶα δεῦρ' ἐπὶ σκιᾶς
ἐλθοῦσα πρὸς τὸ τειχίον,
παραβλέπουσα θατέρῳ,
πάλιν μετασκεύαζε σαυτὴν αὖθις ᾗπερ ἦσθα.
καὶ μὴ βράδυν'· ὡς τήνδε καὶ δὴ τὴν στρατηγὸν ἡμῶν
χωροῦσαν ἐξ ἐκκλησίας ὁρῶμεν. ἀλλ' ἐπείγου
ἅπασα καὶ μίσει σάκον πρὸς ταῖν γνάθοιν ἔχουσα·
χαὖται γὰρ ἀλγοῦσιν πάλαι τὸ σχῆμα τοῦτ' ἔχουσαι.

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487. πανταχῇ] Compare the very similar passages: Thesm. 665, πανταχῇ δὲ ῥίψον ὄμμα, καὶ τὰ τῇδε καὶ τὰ δεῦρο πάντ' ἀνασκόπει καλῶς; Eur. Phoen. 265, ὧν οὕνεκ' ὄμμα πανταχῇ διοιστέον, κἀκεῖσε καὶ τὸ δεῦρο, and Birds 423.

490. ὡρμώμεθ'] The place from which we started, ἡνίκ' εἰς ἐκκλησίαν ᾖμεν. In many editions the construction is obscured by the insertion of a comma after ὡρμώμεθ'.

495. κατείπῃ] *Denounce us to the authorities, inform against us;* cf. Peace 377.

498. παραβλέπουσα θατέρῳ] Μὴ ἀτενίζουσα, φησὶν, ἀλλὰ τῷ ἑτέρῳ ὀφθαλμῷ βλέπουσα.—Scholiast. *Looking askance with one eye; looking out of the corner of your eye,* as our expression goes. The women, whilst engaged in changing their dresses, are yet to cast a sidelong glance out of one of their eyes, to see that no *man* approaches. The same phrase occurs in Wasps 497.

500. τὴν στρατηγόν] Praxagora is seen returning from the Assembly. She is still wearing her husband's garments, and enters the stage alone. We hear no more of the two women who had been her companions there before. And nobody else comes on the stage until Blepyrus and Chremes emerge from

So wrap your garments round you tight,
And peep about with all your might,
Both here and there and on your right,
Or this our plot to save the state will in disaster terminate.
MOVE ON, dear friends, move on apace, for now we're very near the place
From whence we started, when we went to join the men in Parliament.
And there's the mansion, full in view, where dwells our lady chieftain, who
The wise and noble scheme invented to which the state has just assented.
So NOW no longer must we stay, no longer while the time away,
False-bearded with this bristly hair,
Lest some one see us and declare our hidden secret everywhere.
So draw ye closer, at my call,
Beneath the shadow of the wall,
And glancing sideways, one and all,
Adjust and change your dresses there, and bear the form which erst ye bare.
FOR SEE the noble lady fair, our chieftainess, approaching there.
She's coming home with eager speed from yon Assembly; take ye heed,
And loathe upon your chins to wear that monstrous equipage of hair;
For 'neath its tickling mass, I know, they've all been smarting long ago.

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their respective houses, twenty lines below. The Chorus fulfil the promise made supra 246.

503. ἀλγοῦσιν] The MSS. and editions read ἥκουσιν, which is translated, and taken by all commentators to mean, *praesertim quum illae* (the women who enter with Praxagora) *adveniant vestem solitam jam pridem indutae.* But the Greek is not open to such an interpretation, even if it were not perfectly plain that Praxagora enters alone. In my judgement the entire line is a mere gloss which has pushed out, and stepped into the place of, the original line; its meaning being, that the women had, in the first instance, come on the stage prepared with manly beards and manly dresses; see 482 supra. Nevertheless, as the original line is lost beyond hope of recovery, I have thought it best to adopt the ingenious suggestion made by Professor Arthur Palmer in the Quarterly Review of October, 1884, who alters ἥκουσιν into ἀλγοῦσιν, and refers the preceding χναῦαι to "the tender cheeks of the delicate ladies, which are tired of wearing the rough beards so long." Praxagora now from the stage addresses the Chorus in the orchestra.

ΠΡ. ταυτὶ μὲν ἡμῖν, ὦ γυναῖκες, εὐτυχῶς
τὰ πράγματ' ἐκβέβηκεν ἁβουλεύσαμεν.
ἀλλ' ὡς τάχιστα, πρίν τιν' ἀνθρώπων ἰδεῖν,
ῥιπτεῖτε χλαίνας, ἐμβὰς ἐκποδὼν ἴτω,
χάλα συναπτοὺς ἡνίας Λακωνικάς,
βακτηρίας ἄφεσθε· καὶ μέντοι σὺ μὲν
ταύτας κατευτρέπιζ'· ἐγὼ δὲ βούλομαι
εἴσω παρερπύσασα, πρὶν τὸν ἄνδρα με
ἰδεῖν, καταθέσθαι θοἰμάτιον αὐτοῦ πάλιν
ὅθενπερ ἔλαβον τἄλλα θ' ἁξηνεγκάμην.

ΧΟ. κεῖται δ' ἤδη πάνθ' ἅπερ εἶπας· σὸν δ' ἔργον τἄλλα διδάσκειν,
ὅ τι σοι δρῶσαι ξύμφορον ἡμεῖς δόξομεν ὀρθῶς ὑπακούειν.
οὐδεμιᾷ γὰρ δεινοτέρᾳ σου ξυμμίξασ' οἶδα γυναικί.

ΠΡ. περιμείνατέ νυν, ἵνα τῆς ἀρχῆς, ἣν ἄρτι κεχειροτόνημαι,
ξυμβούλοισιν πάσαις ὑμῖν χρήσωμαι. καὶ γὰρ ἐκεῖ μοι
ἐν τῷ θορύβῳ καὶ τοῖς δεινοῖς ἀνδρειόταται γεγένησθε.

ΒΛ. αὕτη, πόθεν ἥκεις, Πραξαγόρα; ΠΡ. τί δ', ὦ μέλε,

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507. ἐμβὰς ἐκποδών] No doubt a play is intended between ἐκποδὼν and ἐκ ποδῶν. Here, again, ἐμβὰς is employed to denote the Λακωνική. See the note on 345 supra.

508. συναπτοὺς ἡνίας] The Scholiast's interpretation τὰς συναπτούσας καὶ δεσμευούσας τὰ ὑποδήματα shows that he rightly understood the meaning of ἡνίας, but συναπτοὺς signifies "fastened," not "fastening." I take the whole line to be a quotation from Euripides or some other tragic poet, which in the original was a direction to some charioteer to let loose the Spartan reins, and give the horse its head, but is here diverted into a pompous description of the shoe-latchets with which the "red Laconians" were tied. And this accounts for the use of the singular χάλα, which is otherwise difficult to explain.

509. σύ] Praxagora checks herself in the midst of her directions to the Chorus, and requests the coryphaeus to undertake the arrangements in her stead.

513. ἁξηνεγκάμην] Praxagora retires into her house (the house of Blepyrus) to change her dress, whilst the Chorus change theirs in the orchestra. She almost immediately returns, and henceforth all the women are clothed in their proper habiliments. And now the great work has been accomplished, and the

PRAX. So far, dear sisters, these our bold designs
Have all gone off successfully and well.
But now at once, or e'er some wight perceive us,
Off with your woollens; cast your shoes; unloose
The jointed clasp of thy Laconian reins:
Discard your staves; — Nay, but do *you*, my dear,
Get these in order: I myself will steal
Into the house, and ere my husband see me,
Put back his overcloke, unnoticed, where
I found it, and whatever else I took.

CHOR. We have done your behest, and as touching the rest,
We will do whatsoever you tell us is best.
For truly I ween that a woman so keen,
Resourceful and subtle we never have seen.

PRAX. Then all by my side, as the councillors tried
Of the office I hold, be content to abide;
For *there*, in the fuss and the hullabaloo,
Ye proved yourselves women most manly and true.

BLEP. Hallo, Praxagora, whence come YOU? PRAX. What's that

scene closes with an exchange of well-deserved compliments between Praxagora and her followers.

518. *ἐκεῖ*] Ἐν τῇ ἐκκλησίᾳ.—Scholiast. They had not been daunted by the opposition of the men (supra 432); nor had they, in that unaccustomed scene, lost their presence of mind, and, as in the rehearsal (supra 132–191), betrayed their sex by womanly language. On the epithet *ἀνδρειόταται* as applied to women, see the note on Wasps 1090.

520. *αὔτη*] She has hardly finished her anapaests when Blepyrus and Chremes emerge from their respective houses, and find her standing alone in the street. The *αὔτη* with which Blepyrus hails her, means (like the more common *οὗτος* addressed to a man), *you there! heus tu!* A bright and saucy dialogue ensues between husband and wife, leading up to the great debate of the play. That the friend who occasionally intervenes is the mild and tolerant Chremes, I am quite convinced, though he takes so little part in the conversation, that the very presence of a third person is ignored by some. It is, however, conclusively proved by lines 569, 570 infra, and by the use of the

σοὶ τοῦθ'; ΒΛ. ὅ τί μοι τοῦτ' ἐστίν; ὡς εὐηθικῶς.
ΠΡ. οὔ τοι παρὰ τοῦ μοιχοῦ γε φήσεις. ΒΛ. οὐκ ἴσως
ἑνός γε. ΠΡ. καὶ μὴν βασανίσαι τουτί γέ σοι
ἔξεστι. ΒΛ. πῶς; ΠΡ. εἰ τῆς κεφαλῆς ὄζω μύρου.
ΒΛ. τί δ'; οὐχὶ βινεῖται γυνὴ κἄνευ μύρου;
ΠΡ. οὐ δὴ τάλαιν' ἔγωγε. ΒΛ. πῶς οὖν ὄρθριον
ᾤχου σιωπῇ θοἰμάτιον λαβοῦσά μου;
ΠΡ. γυνή μέ τις νύκτωρ ἑταίρα καὶ φίλη
μετεπέμψατ' ὠδίνουσα. ΒΛ. κᾆτ' οὐκ ἦν ἐμοὶ
φράσασαν ἰέναι; ΠΡ. τῆς λεχοῦς δ' οὐ φροντίσαι,
οὕτως ἐχούσης, ὦνερ; ΒΛ. εἰποῦσάν γέ μοι.
ἀλλ' ἔστιν ἐνταῦθά τι κακόν. ΠΡ. μὰ τὼ θεώ,
ἀλλ' ὥσπερ εἶχον ᾠχόμην· ἐδεῖτο δὲ
ἥπερ μεθῆκέ μ', ἐξιέναι πάσῃ τέχνῃ.
ΒΛ. εἶτ' οὐ τὸ σαυτῆς ἱμάτιον ἐχρῆν σ' ἔχειν;
ἀλλ' ἔμ' ἀποδύσασ', ἐπιβαλοῦσα τοὔγκυκλον,
ᾤχου καταλιποῦσ' ὡσπερεὶ προκείμενον,

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dual σφῷν in line 710, as well as by various remarks which cannot with propriety be assigned to either of the disputants. As a rule he addresses himself to Blepyrus, and speaks of Praxagora in the third person. In the following line ὡς εὐηθικῶς means *what a remarkably silly question!*

522. παρὰ τοῦ μοιχοῦ] The definite article has given some trouble, as seeming to imply that Praxagora possessed a lover. But even if this were the true interpretation it need not cause any surprise, since in these opening lines Praxagora is playfully making suggestions against herself, which, her husband is well aware, have no foundation in fact. But in reality there is no such implication; she is merely putting words into her husband's lips: "You will not say to me, as some husbands might justly say to their wives, *you are coming from your lover.*"

526. οὐ δὴ τάλαιν' ἔγωγε] Τάλαινα is an expression of self-commiseration, *O that I should be suspected of such a thing.*

529. ὠδίνουσα] Alciphron commences one of his epistles (to which Bergler refers) with words which seem like a reminiscence of the present line, ὠδίνουσά με ἀρτίως ἥκειν ὡς αὐτὴν ἡ τοῦ γείτονος μετέπεμψε γυνή, i. 28. The word μεθῆκε five lines below might be either the aorist of μεθίημι, and so equivalent to μετεπέμψατο here; or the imperfect of μεθήκω *she who came for me.* Doubt-

To you, my man? BLEP. What's that to me? That's cool.
PRAX. Not from a lover; *that* you know. BLEP. Perchance
From more than one. PRAX. That you can test, directly.
BLEP. Marry and how? PRAX. Smell if my hair is perfumed.
BLEP. Does not a woman sin unless she's perfumed?
PRAX. *I* don't, at all events. BLEP. What made you steal
Away so early with my overcloke?
PRAX. I was called out ere daybreak, to a friend
In pangs of childbirth. BLEP. Why not tell me first,
Before you went? PRAX. Not haste to help her in
Such straits, my husband? BLEP. After telling me.
Something's wrong there. PRAX. Nay, by the Twain, I went
Just as I was; the wench who came besought me
To lose no time. BLEP. Is that the reason why
You did not put your mantle on? You threw it
Over my bed and took my overcloke,
And left me lying like a corpse laid out;

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less here it is the latter, and so Bergler and the commentators generally take it.

530. τῆς λεχοῦς] Ὠδινούσης.—Scholiast. And that is clearly the meaning of the word here, though Hesychius explains it by ἡ προσφάτως τετοκυῖα, and Suidas by ἡ ἀρτίτοκος. The ὦνερ of this dialogue is the prototype of the familiar *mi vir* of Roman comedy.

532. μὰ τὼ θεώ] Praxagora, with her womanly garments, has resumed the womanly oath which she so vigorously tabooed before (155–158 supra). ὥσπερ εἶχον, *just as I was*, without delaying to complete her toilet, or awaken her husband.

536. τοὔγκυκλον] Τὸ γυναικεῖον ἱμάτιον.—Scholiast. The ἔγκυκλον was, as the Scholiast explains, a woman's outer mantle or shawl, corresponding to the man's ἱμάτιον, just as her κροκωτὸς corresponded to his χιτών. See the note on 333 supra, and Thesm. 254, 261. ἐμ' ἀποδύσασα means merely *having taken away my clothes*. Apparently, the night being cold, Blepyrus had cast his ἱμάτιον over the bed: his wife takes it off and leaves her ἔγκυκλον in its place.

537. ὡσπερεὶ προκείμενον] *Like a corpse laid out for its burial.* This laying out, or streeking, πρόθεσις, usually took place on the day preceding the day of the burial. The body was placed on a bier or bed, clothed in white, crowned with wreaths, and with its feet towards the door. Beside it were placed seveial of those

μόνον οὐ στεφανώσασ' οὐδ' ἐπιθεῖσα λήκυθον.
ΠΡ. ψῦχος γὰρ ἦν, ἐγὼ δὲ λεπτὴ κἀσθενής·
ἔπειθ' ἵν' ἀλεαίνοιμι, τοῦτ' ἠμπισχόμην·
σὲ δ' ἐν ἀλέᾳ κατακείμενον καὶ στρώμασιν
κατέλιπον, ὦνερ. ΒΛ. αἱ δὲ δὴ Λακωνικαὶ
ᾤχοντο μετὰ σοῦ κατὰ τί χἠ βακτηρία;
ΠΡ. ἵνα θοἰμάτιον σώσαιμι, μεθυπεδησάμην
μιμουμένη σε καὶ κτυποῦσα τοῖν ποδοῖν
καὶ τοὺς λίθους παίουσα τῇ βακτηρίᾳ.
ΒΛ. οἶσθ' οὖν ἀπολωλεκυῖα πυρῶν ἑκτέα,
ὃν χρῆν ἔμ' ἐξ ἐκκλησίας εἰληφέναι;
ΠΡ. μὴ φροντίσῃς· ἄρρεν γὰρ ἔτεκε παιδίον.
ΒΛ. ἡκκλησία; ΠΡ. μὰ Δί', ἀλλ' ἐφ' ἣν ἐγῳχόμην.
ἀτὰρ γεγένηται; ΒΛ. ναὶ μὰ Δί'. οὐκ ᾔδεισθά με
φράσαντά σοι χθές; ΠΡ. ἄρτι γ' ἀναμιμνήσκομαι.
ΒΛ. οὐδ' ἄρα τὰ δόξαντ' οἶσθα; ΠΡ. μὰ Δί' ἐγὼ μὲν οὔ.
ΒΛ. κάθησο τοίνυν σηπίας μασωμένη.

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small vases or bottles of oil, λήκυθοι (of which numerous specimens may be seen in the British Museum), which were in such constant request during an Athenian's life—in his house, at the bath, in the gymnasium, and even on the battlefield; and which were finally buried with him in his grave. These funeral λήκυθοι are again mentioned infra 996, 1032, 1101, 1111. And see generally the treatise of Lucian *De Luctu*, a satire on the popular funeral ceremonies of the time.

540. ἀλεαίνοιμι] Θερμανοίμην.—Scholiast. Cf. ἐν ἀλέᾳ in the following line.

544. μεθυπεδησάμην] *I changed my shoes for yours*, ἵνα σε μιμησαμένη σώσαιμι τὸ ἱμάτιον.—Scholiast. Save them, she means, from the λωποδυτῶν, who were always on the look out at night-time to relieve a solitary wayfarer of his overcloke. See the note on 668 infra.

547. πυρῶν ἑκτέα] An ἑκτεὺς was the sixth part of a medimnus. And as Blepyrus means that the triobol which he would have earned by attending the Assembly, would have purchased an ἑκτεὺς of wheat, it follows that a medimnus of wheat would cost about 18 obols, or 3 drachmas. And Boeckh (Public Economy of Athens, i. 15), comparing the various data which bear on the subject, comes to the conclusion that this would in fact have been the price of a medimnus of wheat at the time of this play. Blepyrus has sufficient presence of mind to conceal from his wife that there were other stringent

Only I'd never a wreath, or bottle of oil.
PRAX. The night was cold, and I'm so slight and fragile,
I took your overcloke to keep me warm.
And you I left well snuggled up in warmth
And rugs, my husband. BLEP. How came my staff to form
One of your party, and my red Laconians?
PRAX. I took your shoes to save your overcloke;
Aping your walk, stumping with both my feet,
And striking down your staff against the stones.
BLEP. You've lost eight quarts of wheat, I'd have you know,
Which the Assembly would have brought me in.
PRAX. Well, never mind; she's got a bonny boy.
BLEP. Who? the Assembly has? PRAX. No, fool, the woman.
But has it met? BLEP. I told you yesterday
'Twas going to meet. PRAX. O yes, I now remember.
BLEP. Have you not heard then what's decreed? PRAX. No, dear.
BLEP. Then sit you down and chew your cuttlefish.

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reasons, unconnected with the abstraction of his *ἱμάτιον*, to account for his non-appearance at the Assembly.

551. *γεγένηται*] *Has there been an Assembly to-day?* *προσποιουμένη*, says the Scholiast, *ἐρωτᾷ ἐπίτηδες εἰ γέγονεν ἡ ἐκκλησία, ὡς ἀγνοοῦσα.* We must assume it to have been not one of the ordinary Assemblies, but one convoked for the special purpose of considering what steps should be taken for the safety of the state, supra 396.

554. *κάθησο κ.τ.λ.*] The cuttle seems to have been a favourite article of diet with Athenian women: and although now, I believe, altogether banished from English tables, it was not always so. "The cuttle," says Lord Bacon, "is a delicate meat, and is much in request."—Nat. Hist. 742. The Scholiast's explanation, *οἷον ἐντρυφῶσα διὰ τὴν ἐξουσίαν*, is followed by all the commentators, who adopt Le Fevre's translation, "sede, et in posterum laute ac beate vivito; tibi enim magnum imperium paratum video." But this interpretation would require *γὰρ*, not *δὲ*, in the following line, and is, in my judgement, altogether erroneous. Praxagora has represented herself as completely wrapped up in domestic affairs, and ignorant of all that has passed in the public Assembly. Blepyrus is glorying in his superior knowledge. *Sit you down*, he says, scornfully, *and chew cuttlefish with your gossips.* You do not know, as I do, what great events have occurred to-day. Then he tells her.

ὑμῖν δέ φασι παραδεδόσθαι τὴν πόλιν.
ΠΡ. τί δρᾶν; ὑφαίνειν; ΒΛ. οὐ μὰ Δί', ἀλλ' ἄρχειν. ΠΡ. τίνων;
ΒΛ. ἁπαξαπάντων τῶν κατὰ πόλιν πραγμάτων.
ΠΡ. νὴ τὴν Ἀφροδίτην, μακαρία γ' ἄρ' ἡ πόλις
ἔσται τὸ λοιπόν. ΒΛ. κατὰ τί; ΠΡ. πολλῶν οὕνεκα.
οὐ γὰρ ἔτι τοῖς τολμῶσιν αὐτὴν αἰσχρὰ δρᾶν
ἔσται τὸ λοιπὸν, οὐδαμοῦ δὲ μαρτυρεῖν,
οὐ συκοφαντεῖν. ΒΛ. μηδαμῶς πρὸς τῶν θεῶν
τουτὶ ποιήσῃς μηδ' ἀφέλῃ μου τὸν βίον.
ΧΡ. ὦ δαιμόνι' ἀνδρῶν, τὴν γυναῖκ' ἔα λέγειν.
ΠΡ. μὴ λωποδυτῆσαι, μὴ φθονεῖν τοῖς πλησίον,
μὴ γυμνὸν εἶναι, μὴ πένητα μηδένα,
μὴ λοιδορεῖσθαι, μὴ 'νεχυραζόμενον φέρειν.
ΧΡ. νὴ τὸν Ποσειδῶ, μεγάλα γ', εἰ μὴ ψεύσεται.
ΠΡ. ἀλλ' ἀποφανῶ τοῦθ', ὥστε σέ γέ μοι μαρτυρεῖν,
καὶ τοῦτον αὐτὸν μηδὲν ἀντειπεῖν ἐμοί.

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561. μαρτυρεῖν] Not necessarily *false* witness. She is speaking of those common informers, the bane of Athens, who got their living by spying out unintentional or immaterial infractions of the law, and harassing the unfortunate offender by giving and procuring evidence against him in the courts of justice. They are described in Wasps 1040, 1041 as mischief-makers who ἐπὶ τοῖσιν ἀπράγμοσιν ὑμῶν ἀντωμοσίας καὶ προσκλήσεις καὶ ΜΑΡΤΥΡΙΑΣ συνεκόλλων.

562. μηδαμῶς τουτὶ ποιήσῃς] He speaks as if Praxagora had been saying that *she would forbid* men to do so and so, whereas she had merely enunciated a categorical proposition, *it will not be open to them to do so.* Praxagora disdains to notice his interruption, and yet it affects her own language, making her substitute the dependent negative μὴ for the absolute negative οὐ. "Pergit Praxagora," says Dr. Blaydes, "quasi praecesserit non οὐ γὰρ ἔτι ἔσται sed ἤδη ἀπαγορευθήσεται."

563. μηδ' ἀφέλῃ μου τὸν βίον] "Vivit scilicet malis istis artibus bonus vir Blepyrus."—Bothe. Confer infra 657. The words seem to be borrowed from the line of Sophocles which Bergler quotes, where Philoctetes, praying that he may not be deprived of the unerring bow of Heracles, exclaims πρὸς θεῶν πατρῴων, τὸν βίον μή μου 'φέλῃς (Phil. 933); a somewhat careless expression, for βίον would probably have been changed into βιὸν (*a bow*), if indeed the poet had not guarded against this mistake by writing, two lines earlier, ἀπεστέρηκας τὸν βίον τὰ τόξ' ἑλών. There is perhaps a play on the

The state, they say, is handed over to YOU!
PRAX. What for? To weave? BLEP. No, govern. PRAX. Govern what?
BLEP. All the whole work and business of the state.
PRAX. O here's a lucky state, by Aphrodite,
We're going to have! BLEP. How so? PRAX. For many reasons.
For now no longer shall bold men be free
To shame the city: no more witnessing,
No false informing— BLEP. Hang it, don't do that.
Don't take away my only means of living!
CHR. Pray, sir, be still, and let the lady speak.
PRAX. No thefts of overclokes, no envyings now,
None to be poor and naked any more.
No wranglings, no distraining on your goods.
CHR. Now, by Poseidon, wondrous news if true.
PRAX. Aye and I'll prove it, so that you'll support me,
And he himself have nought to say against it.

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two words *βίος* and *βιὸς* in Plutus 34.

567. *ἐνεχυραζόμενον φέρειν*] Although the general meaning is clear, viz. that there will be an end of executions and distraints, yet the exact meaning of each word is not equally clear. Probably however *ἐνεχυραζόμενον* is the neuter, and equivalent to the substantive *ἐνέχυρον*, in which case the signification would be *to seize goods given as security*; goods over which (an English lawyer might say) the debtor had given a bill of sale. So in Antiphon's speech *In the matter of a choreutes* (11) the defendant choregus says *τὸν χορὸν συνέλεξα ὡς ἐδυνάμην ἄριστα, οὔτε ζημιώσας οὐδένα, οὔτε ἐνέχυρα βίᾳ φέρων κ.τ.λ.* And so it is taken by Brunck, who translates it *non pignora a debitoribus auferre*. It is possible, however, that *ἐνεχυραζόμενον* is the masculine, in which case *φέρειν* would mean *to harry* (*ἔφερον ἀλλήλους*, Thuc. i. 7) the debtor who had given the bill of sale, *ferre et raptare hominem a quo pignora capiuntur*, as Le Fevre translates it. The two interpretations come to exactly the same thing. The process seems to have been familiar to Chremes, who expresses himself with enthusiasm on finding that Praxagora means to do away with this extremely disagreeable proceeding. Cf. infra 755; Clouds 35, 241; Plutus 451.

569. *ὥστε σέ γέ μοι μαρτυρεῖν*] She is perhaps thinking of the line in Soph. Trach. (899) to which Dr. Blaydes refers, *πεύσει δ' ὥστε μαρτυρεῖν ἐμοί.* With the following line Le Fevre compares Clouds 1342, *ὥστε γε οὐδ' αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς.*

ΧΟ. νῦν δὴ δεῖ σε πυκνὴν ἐγείρειν
φροντίδ' ἐπισταμένην
ταῖσι φίλαισιν ἀμύνειν.
κοινῇ γὰρ ἐπ' εὐτυχίαισιν
ἔρχεται γλώττ-
ης ἐπίνοια, πολίτην
δῆμον ἐπαγλαϊοῦσα
μυρίαισιν
ὠφελίαισι βίου. δη-
λοῦν ὅ τί περ δύνασαι. καιρὸς δέ· δεῖται
γάρ τι σοφοῦ τινὸς ἐξευ-
ρήματος ἡ πόλις ἡμῶν.
ἀλλὰ πέραινε μόνον
μήτε δεδραμένα μήτ' εἰ-
ρημένα πω πρότερον· μι-
σοῦσι γὰρ ἢν τὰ παλαιὰ
πολλάκις θεῶνται.

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571. νῦν δὴ δεῖ] The time for expounding the principles of the γυναικοκρατία has arrived: and the Chorus greet their chieftainess with a little song of advice and encouragement; the strophe, probably, to an antistrophe which has dropped out after line 729 infra. It consists of eighteen lines, all but four of which are composed of a choriamb and an Ionic *a minore*. The Ionic is twice shorn of its final syllable, and so becomes an anapaest, and once of its first syllable, and so becomes a bacchic foot. Also the first line has a dissyllabic, and the fourth a monosyllabic, base. And of course in all non-continuous metres the final syllable may be either long or short: παντὸς μέτρου ἀδιάφορός ἐστιν ἡ τελευταία συλλαβή, ὥστε δύνασθαι εἶναι αὐτὴν καὶ βραχεῖαν καὶ μακράν.—Hephaestion, iv. 2. Of the four remaining lines, the fifth, eighth, and eleventh are trochaic dipodies; whilst the final line has an additional trochaic foot, and is therefore a trochaic dimeter brachycatalectic. The metrical scheme of the chorus is set out in the Appendix. The first line appears in the MSS. as νῦν δὴ δεῖ σε πυκνὴν φρένα καὶ φιλόσοφον ἐγείρειν, but I have struck out the words φρένα καὶ φιλόσοφον, which are useless to the sense, and destructive to the metre, and have plainly crept into the text from some gloss on the words

CHOR. Now waken your intellect bright,
Your soul philosophic, that knows
So well for your comrades to fight.
For all to our happiness goes
The project your tongue will disclose,
As with thousands of joys you propose
The citizen life to endow.
Now show us what things you can do!
It is time; for the populace now
Requires an original new
Experiment; only do you
Some novelty bring from your store
Never spoken or done heretofore.
The audience don't like to be cheated
With humours too often repeated.

πυκνὴν φροντίδα. They are however retained in the translation.

573. *κοινῇ γάρ*] The Chorus are explaining why they had used the words *ταῖσι φίλαισιν ἀμύνειν.* "We say *to assist your friends*, for you are not acting for yourself only: it is for the cause of Womanhood in general that the scheme which you are about to expound is set in motion (literally, *the scheme of your tongue is proceeding*), embellishing the civic populace with ten thousand blessings of life. You are fighting the battle of us all."

576. *δηλοῦν ... δύνασαι*] *Show what thou canst do.* The infinitive is here, as constantly elsewhere, employed for the imperative, *χρὴ* or some such word being understood.

580. *τὰ παλαιὰ πολλάκις*] There is doubtless here a covert reflection upon the poet's rivals, with whose constant harping on the self-same topics he is fond of contrasting his own boundless variety and originality. "Unlike them," he says in the Clouds, "I am *ἀεὶ καινὰς ἰδέας εἰσφέρων, οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιάς.*"—Clouds 547, 548. "You should love and cherish a poet," he says in the Wasps, "who is ever seeking *καινόν τι λέγειν κἀξευρίσκειν.*" — Wasps 1053. And compare the opening scene of the Frogs. He was probably unjust to his rivals, but that his own self-praise was justified, the existing comedies abundantly testify. If the entire sentence from *μισοῦσι* to *θεῶνται* were read as one line, as it is by Brunck and the older editors, it would be in the same metre as the concluding lines of the Wasps. See the note on Wasps 1518.

ἀλλ' οὐ μέλλειν, ἀλλ' ἅπτεσθαι καὶ δὴ χρὴ ταῖς διανοίαις,
ὡς τὸ ταχύνειν χαρίτων μετέχει πλεῖστον παρὰ τοῖσι θεαταῖς.

ΠΡ. καὶ μὴν ὅτι μὲν χρηστὰ διδάξω πιστεύω· τοὺς δὲ θεατάς,
εἰ καινοτομεῖν ἐθελήσουσιν καὶ μὴ τοῖς ἤθεσι λίαν
τοῖς τ' ἀρχαίοις ἐνδιατρίβειν, τοῦτ' ἔσθ' ὃ μάλιστα δέδοικα.
ΒΛ. περὶ μὲν τοίνυν τοῦ καινοτομεῖν μὴ δείσῃς· τοῦτο γὰρ ἡμῖν
δρᾶν ἀντ' ἄλλης ἀρχῆς ἐστιν, τῶν δ' ἀρχαίων ἀμελῆσαι.
ΠΡ. μή νυν πρότερον μηδεὶς ὑμῶν ἀντείπῃ μηδ' ὑποκρούσῃ,

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581. ἅπτεσθαι] *To begin the fray*, ταῖς διανοίαις, *with your novel thoughts and arguments.* These are the weapons with which she is to fight. Compare Clouds 943,

ῥηματίοισιν καινοῖς αὐτὸν
καὶ διανοίαις κατατοξεύσω.

With the expression χαρίτων μετέχει πλεῖστον in the following line, Brunck compares Frogs 334, χαρίτων πλεῖστον ἔχουσαν μέρος.

583. τοὺς δὲ θεατάς] She is confident in the merits of her case, but fears that the audience may not approve of so novel a scheme. τοὺς θεατὰς is the accusative placed *before* the conjunction, instead of the nominative placed after it. So Birds 652, 653, 1269, 1270 and passim. And compare such passages as that in Romeo and Juliet, iv. 2,

Now, afore God, this reverend holy friar,
All our whole city is much bound to him.

Throughout the ensuing discussion, the long Aristophanics of the text are in the translation unworthily represented by anapaestic dimeters, in which many lines are omitted, and a few added, and which generally aim at giving rather the spirit of the argument than a literal rendering of the words. At the time they were written it was supposed that in this play, as in the Lysistrata and the Thesmophoriazusae, it would be necessary to leave such large blanks in the translation as would unfit it for appearing in juxtaposition with the Greek, and consequently various liberties were taken, for which it is hoped that these considerations may be accepted as an adequate apology.

584. καινοτομεῖν] It must have been sufficiently diverting to an Athenian audience to hear themselves described as too fond of standing in the old ways, and impatient of everything novel and untried. For of course, as Blepyrus immediately reminds his wife, their distinguishing characteristic throughout all their history was their inexhaustible love of novelty and change. This indeed was their very reason for adopting Praxagora's revolutionary scheme,

So come to the point, and at once: for delay
Is a thing the spectators detest in a play.

PRAX. I've an excellent scheme, if you will but believe it;
But I cannot be sure how our friends will receive it;
Or what they will do, if the old I eschew,
And propound them a system erratic and new.
This makes me a trifle alarmed and faint-hearted.

BLEP. As to that, you may safely be fearless and bold:
We adore what is new, and abhor what is old.
This rule we retain when all else has departed.

PRAX. Then all to the speaker in silence attend,

ἐδόκει γὰρ τοῦτο μόνον ἐν τῇ πόλει
οὔπω γεγενῆσθαι.—Supra 456, 457.

In Thucydides, iii. 38, Cleon, struggling to maintain the decree for the massacre of the Mitylenaeans, says that the Athenians were δοῦλοι τῶν ἀεὶ ἀτόπων, ὑπερόπται δὲ τῶν εἰωθότων. And the same character is constantly given of them by Isocrates, Demosthenes, and the other political orators.

587. ἀντ' ἄλλης ἀρχῆς] Ἀντὶ τοῦ ἄρχειν τὸ καινοτομεῖν, as the Scholiast rightly explains it. The speaker is playing on the words ἀρχῆς and ἀρχαίων. They have lost their fair empire, the καλὴν ἀρχὴν of which Aristophanes speaks in the Knights (ὦ Δῆμε, καλήν γ' ἔχεις ἀρχήν), and now their only substitute is καινοτομεῖν and to keep clear of τῶν ἀρχαίων, and whatever is in any way connected with ἀρχή.

588. μή νυν κ.τ.λ.] Praxagora, hitherto a mere innocent inquirer, proceeds to develop her scheme with the air and authority of a lawgiver. Yet she has not told her husband that she had been the leader of the movement, or the speaker in the Assembly, or that she is the elected chieftainess of the New Republic. Aristophanes seems to have thought this unnecessary; the audience knew it, and that was enough for his purpose. It is not until the discussion has closed that she mentions, and then only incidentally (infra 714), that she is now the ruler of the state. At the outset she stipulates that nobody shall gainsay or interrupt her, so that her entire plan may be presented to her audience before the heckling begins. ὑποκρούειν is the regular word for interrupting a speaker. Cf. supra 256, infra 596, Ach. 38. So in Lucian's Toxaris, the Hellenic speaker, having been allowed to finish his own speech without interruption, begins at once to interpose in the Scythian's reply. And the latter says, ὁρᾷς, τοῦτο ὡς ἐριστικὸν ποιεῖς καὶ

πρὶν ἐπίστασθαι τὴν ἐπίνοιαν καὶ τοῦ φράζοντος ἀκοῦσαι.
Κοινωνεῖν γὰρ πάντας φήσω χρῆναι πάντων μετέχοντας,
κἀκ ταὐτοῦ ζῆν, καὶ μὴ τὸν μὲν πλουτεῖν, τὸν δ' ἄθλιον εἶναι,
μηδὲ γεωργεῖν τὸν μὲν πολλήν, τῷ δ' εἶναι μηδὲ ταφῆναι·
μηδ' ἀνδραπόδοις τὸν μὲν χρῆσθαι πολλοῖς, τὸν δ' οὐδ' ἀκολούθῳ·
ἀλλ' ἕνα ποιῶ κοινὸν πᾶσιν βίοτον καὶ τοῦτον ὅμοιον.
ΒΛ. *πῶς οὖν ἔσται κοινὸς ἅπασιν;* ΠΡ. *κατέδει σπέλεθον πρότερός μου.*
ΒΛ. *καὶ τῶν σπελέθων κοινωνοῦμεν;* ΠΡ. *μὰ Δί', ἀλλ' ἔφθης μ' ὑποκρούσας.*
τοῦτο γὰρ ἤμελλον ἐγὼ λέξειν· τὴν γῆν πρώτιστα ποιήσω

δικανικὸν, ὑποκρούων μεταξὺ καὶ διαφθείρων μου τὸν λόγον· ἐγὼ δὲ ἡσυχίαν ἦγον, σοῦ λέγοντος.—Toxaris, 38.

589. *τοῦ φράζοντος*] She uses the masculine because, as Bergler observes, she is enunciating a general maxim, *Oratori auscultandum*. She *means*, of course, "Listen to me," but she puts it in the form of a general rule, "Listen to the speaker."

590. *Κοινωνεῖν*] The first word of Praxagora's address strikes the keynote of the scheme she is about to propose, a scheme which aims at making a clean sweep of the existing order of things, social as well as political, and setting up in its place a system of pure unadulterated communism, under the control of the women. This is the more surprising, because the special qualification put forward by the women in their bid for power is the intense innate conservatism of their sex (supra 215–238), as contrasted with the incessant craving for novelty and change exhibited by the men. But the theories of Plato, which we now find embodied in the Fifth Book of his Republic, were beginning to attract very general attention; and Aristophanes, having gone so far on one tack, suddenly finds before him a unique opportunity for bringing those theories into ridicule and caricature; and, unable to resist the temptation, he throws to the winds the consistency of his plot. Some remarks on this subject will be found in the Introduction to the play.

592. *μηδὲ ταφῆναι*] These words occur again in Plutus 556, where Poverty says that a poor man's lot is "*for ever to toil and to slave At Poverty's call: and to leave after all not even enough for a grave,*" *καταλείψει μηδὲ ταφῆναι*. There, however, the reference is to the cost of the funeral; here, to the ground required for the interment.

593. *οὐδ' ἀκολούθῳ*] *Not even a single attendant or body servant.* *ἀκόλουθος· θεράπων περὶ τὸ σῶμα.*—Hesychius. To be without an *ἀκόλουθος* was a sign of extreme destitution. Reiske refers to Dio Chrys., p. 486 D, *οὐ μόνον ἄοικος καὶ ἀνέστιος, ἀλλὰ μηδὲ ἀκόλουθον ἕνα γοῦν ἐπαγόμενος*, as if the want of a pedisequus was more grievous than the want of hearth and home. And Dr. Blaydes refers to the oration of Lysias against

And don't interrupt till I come to the end,
And weigh and perpend, till you quite comprehend,
The drift and intent of the scheme I present.
The rule which I dare to enact and declare,
Is that all shall be equal, and equally share
All wealth and enjoyments, nor longer endure
That one should be rich, and another be poor,
That one should have acres, far-stretching and wide,
And another not even enough to provide
Himself with a grave: that this at his call
Should have hundreds of servants, and that none at all.
All this I intend to correct and amend:
Now all of all blessings shall freely partake,
One life and one system for all men I make.
BLEP. And how will you manage it? PRAX. First, I'll provide
That the silver, and land, and whatever beside

Diogeiton, 23, where Diogeiton is said to have turned his grandchildren out of their own house *ἀνυποδήτους, οὐ μετὰ ἀκολούθου, οὐ μετὰ στρωμάτων, οὐ μετὰ ἱματίων*. The name was perpetuated both in the Greek empire and in the church, one of the highest dignitaries in the former, and one of the lowest ministers in the other, being designated an acolythe or acolyte.

595. *κατέδει σπέλεθον*] Praxagora has stipulated that she shall be allowed to unfold her plan without any interruption, but hardly has she got through five lines, when her husband strikes in with a quite unnecessary question. This so exasperates the lady that she hurls at his head a slang expression of abuse, *You shall eat muck before I do.* Blepyrus affects to suppose this to be part of her scheme, and innocently inquires whether her communistic system extends to the muck, so that she will share it with him. *No*, she says, *but you were too quick with your interruption; you forestalled me by breaking in upon my speech, ἔφθης μ' ὑποκρούσας. You interrupted me by asking a question which my next words would have answered.* After this little ebullition, though Blepyrus continues to interrupt, they get on amicably enough. As to *σπέλεθον*, see Acharnians 1170. These two lines are omitted in the translation, which proceeds as if the Greek ran, ΒΛ. *πῶς οὖν ἔσται κοινὸς ἅπασιν.* ΠΡ. *τὴν γῆν πρώτιστα ποιήσω.*

597. *τὴν γῆν κ.τ.λ.*] This abolition of private property is very prominently put forward by Plato, though of course in *his* Republic it applies not to the

κοινὴν πάντων καὶ τἀργύριον καὶ τἄλλ' ὁπόσ' ἐστὶν ἑκάστῳ.
εἶτ' ἀπὸ τούτων κοινῶν ὄντων ἡμεῖς βοσκήσομεν ὑμᾶς
ταμιευόμεναι καὶ φειδόμεναι καὶ τὴν γνώμην προσέχουσαι.
ΒΛ. πῶς οὖν ὅστις μὴ κέκτηται γῆν ἡμῶν, ἀργύριον δὲ
καὶ Δαρεικοὺς, ἀφανῆ πλοῦτον; ΠΡ. τοῦτ' ἐς τὸ μέσον καταθήσει.
ΒΛ. κἂν, μὴ καταθεὶς, ψευδορκήσῃ; κἀκτήσατο γὰρ διὰ τοῦτο.
ΠΡ. ἀλλ' οὐδέν τοι χρήσιμον ἔσται πάντως αὐτῷ. ΒΛ. κατὰ δὴ τί;
ΠΡ. οὐδεὶς οὐδὲν πενίᾳ δράσει· πάντα γὰρ ἕξουσιν ἅπαντες,

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citizens generally, but only to one particular class, the φύλακες, or warders of the state. "Must they not live in some such fashion as this?" asks Socrates at the end of the third book (chap. 22, 416 D), πρῶτον μὲν οὐσίαν κεκτημένον μηδεμίαν μηδένα ἰδίαν, ἂν μὴ πᾶσα ἀνάγκη· ἔπειτα οἴκησιν καὶ ταμιεῖον μηδενὶ εἶναι μηδὲν τοιοῦτον, εἰς ὃ οὐ πᾶς ὁ βουλόμενος εἴσεισι. . . . φοιτῶντας δὲ εἰς ξυσσίτια, ὥσπερ ἐστρατοπεδευμένους, κοινῇ ζῆν. And in the twelfth chapter of the fifth book (464 B) he refers back to this statement, ἔφαμέν που οὔτε οἰκίας τούτοις (sc. τοῖς φύλαξι) ἰδίας δεῖν εἶναι, οὔτε γῆν, οὔτε τι κτῆμα.

601. ἀργύριον καὶ Δαρεικούς] The silver of Laureium, and the gold of Persia. The Darics are the famous gold coins of the Persian empire, which from the comparison made by Greek writers between their value and that of their own coinage would be deemed worth about 16*s.* 8*d.* each, but which, from the specimens still extant in the British Museum and elsewhere, appear to have been really worth about 21*s.* 10*d.* of our money. See Hussey's Ancient Weights and Money, vii. 8. We know that Darius, the son of Hystaspes, purified the gold coinage of Persia (Hdt. iv. 166), but it is certain that the Daric was in use long before his time. εἰσὶ μὲν χρυσοῖ στατῆρες οἱ Δαρεικοί. ἐκλήθησαν δὲ Δαρεικοὶ οὐχ, ὡς οἱ πλεῖστοι νομίζουσιν, ἀπὸ Δαρείου τοῦ Ξέρξου πατρὸς, ἀλλ' ἀφ' ἑτέρου τινὸς παλαιοτέρου βασιλέως.—Harpocration and Suidas s. v. and the Aldine Scholiast here. Indeed, the great profusion in which they were everywhere found at the time of the Persian wars seems to show that they must have been in existence for a very considerable time. When Xerxes was marching to the invasion of Hellas, a Lydian named Pythius entertained the king and his whole army, and afterwards offered all his wealth (other than his land and the slaves who tilled it) to fill the coffers of the king. That wealth consisted of a vast amount of silver, and four million (all but 7,000) Darics of gold. Xerxes, instead of taking the money, added the 7,000 Darics required to complete the four millions (Hdt. vii 27-30). On a smaller scale is the anecdote of the Asiatic who endeavoured to bribe the Athenian Cimon by giving him two goblets, one filled with Darics of silver and the other with Darics of gold; for

Each man shall possess, shall be common and free,
One fund for the public; then out of it we
Will feed and maintain you, like housekeepers true,
Dispensing, and sparing, and caring for you.
BLEP. With regard to the land, I can quite understand,
But how, if a man have his money in hand,
Not farms, which you see, and he cannot withhold,
But talents of silver and Darics of gold?
PRAX. All this to the stores he must bring. BLEP. But suppose
He choose to retain it, and nobody knows;
Rank perjury doubtless; but what if it be?
'Twas by that he acquired it at first. PRAX. I agree.
But now 'twill be useless; he'll need it no more.
BLEP. How mean you? PRAX. All pressure from want will be o'er.
Now each will have all that a man can desire,

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there were silver Darics too, though the name, when standing alone, signifies as a rule the golden coin.—Plutarch, Cimon, x. See also Aelian, V. H. i. 22; Lysias against Eratosthenes, 12. Perizonius (on Aelian ubi supra) supposes that the older King Darius to whom Harpocration refers was the "Darius the Mede" mentioned by the Prophet Daniel; and this is likely enough, whatever may have been the real origin of the name "Daric."

602. *ἀφανῆ πλοῦτον*] This is a legal term, signifying *movable property*, as contrasted with lands and houses, which are always *in situ*, can easily be identified, and cannot be concealed or carried away. *ἀφανὴς οὐσία καὶ φανερά. ἀφανὴς μὲν ἡ ἐν χρήμασι καὶ σώμασι καὶ σκεύει, φανερὰ δὲ ἡ ἔγγειος.*—Harpocration. The reason of the names is excellently illustrated by the present passage.

603. *κἂν, μὴ καταθεὶς, ψευδορκήσῃ;*] So I think we should read these words, in lieu of the ordinary *καὶ μὴ καταθεὶς ψευδορκήσει*, which is usually continued to Praxagora, and does not afford an altogether satisfactory meaning. But with the slight alterations made above in the text, all difficulty appears to be removed. *How if he does not deposit them at the stores, but perjures himself by swearing that he has brought in all his substance?* (He is likely enough to retain them by perjury) *for it was by perjury that he got them.* *διὰ τοῦτο* means, as the Scholiast says, *διὰ τὸ ἐπιορκεῖν*, or more strictly, *διὰ τὸ ψευδορκεῖν.*

605. *πενίᾳ*] *By reason of poverty.* *ἀντὶ τοῦ, οὐδεὶς αἰσχρόν τι δράσει, ἢ ἐργάσεται τι, παρακειμένων ἀφθόνως ἅπασιν.*—Scholiast.

ἄρτους, τεμάχη, μάζας, χλαίνας, οἶνον, στεφάνους, ἐρεβίνθους.
ὥστε τί κέρδος μὴ καταθεῖναι; σὺ γὰρ ἐξευρὼν ἀπόδειξον.
ΒΛ. οὔκουν καὶ νῦν οὗτοι μᾶλλον κλέπτουσ', οἷς ταῦτα πάρεστι;
ΠΡ. πρότερόν γ', ὦταῖρ', ὅτε τοῖσι νόμοις διεχρώμεθα τοῖς προτέροισιν·
νῦν δ', ἔσται γὰρ βίος ἐκ κοινοῦ, τί τὸ κέρδος μὴ καταθεῖναι;
ΒΛ. ἢν μείρακ' ἰδὼν ἐπιθυμήσῃ καὶ βούληται σκαλαθῦραι,
ἕξει τούτων ἀφελὼν δοῦναι· τῶν ἐκ κοινοῦ δὲ μεθέξει
ξυγκαταδαρθών. ΠΡ. ἀλλ' ἐξέσται προῖκ' αὐτῷ ξυγκαταδαρθεῖν.
καὶ ταύτας γὰρ κοινὰς ποιῶ τοῖς ἀνδράσι συγκατακεῖσθαι
καὶ παιδοποιεῖν τῷ βουλομένῳ. ΒΛ. πῶς οὖν, εἰ πάντες ἴασιν
ἐπὶ τὴν ὡραιοτάτην αὐτῶν καὶ ζητήσουσιν ἐρείδειν;
ΠΡ. αἱ φαυλότεραι καὶ σιμότεραι παρὰ τὰς σεμνὰς καθεδοῦνται·

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608. *μᾶλλον κλέπτουσι*] He is alluding here, as he alludes in almost all his comedies, to the peculation of the demagogues and the state officials. And as to the *μᾶλλον*, compare the passage in Xen. Anab. iv. 6 (already cited in the note on Wasps 1100) where Cheirisophus says, jokingly, to Xenophon, *καὶ ἐγὼ ὑμᾶς ἀκούω τοὺς Ἀθηναίους δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι ΜΑΛΙΣΤΑ.*

611. *σκαλαθῦραι*] *Συνουσιάσαι*.—Scholiast. Hitherto we have been dealing with the subject of the community of goods; but with this suggestion of Blepyrus we pass over to another branch of the Platonic scheme, that which is called in the Republic *ἡ τῶν γυναικῶν τε καὶ παίδων κοινωνία τοῖς φύλαξιν*. See the note three lines below. To this branch forty lines are devoted; and we then return to the question of the community of goods. The subject now broached, however, reappears in Praxagora's peroration, infra 698-709; and again in the scene of the three hags, infra 877-1111.

612. *τούτων*] That is, *of his own private property*, which he has not brought into the public stores. But the commentators have strangely misconceived the meaning of the latter part of the line. Dr. Blaydes renders it "*Postquam autem cum illa dormierit, communium participabit*; et tantum inde argenti sumet quantum puellae donaverit." And he adds "Assumtum Blepyri hoc est: Si quis puellam formosam viderit, pecunia ei numerata vel praesenti (ut dicitur) opus futurum, quam puellae extemplo donet, tantundem mox ex acervo recuperaturus." But this is not the meaning of the passage. The words *τῶν ἐκ κοινοῦ* are a mere piece of flippancy on the part of Blepyrus, meaning "the pleasures they will share together," or in other words "the pleasures of love."

614. *κοινάς*] This is, in truth, the very language of Plato in the fifth book of

Cakes, barley-loaves, chestnuts, abundant attire,
Wine, garlands and fish: then why should he wish
The wealth he has gotten by fraud to retain?
If you know any reason, I hope you'll explain.

BLEP. 'Tis those that have most of these goods, I believe,
That are always the worst and the keenest to thieve.

PRAX. I grant you, my friend, in the days that are past,
In your old-fashioned system, abolished at last;
But what he's to gain, though his wealth he retain,
When all things are common, I'd have you explain.

BLEP. If a youth to a girl his devotion would show,
He surely must woo her with presents. PRAX. O no.
All women and men will be common and free,
No marriage or other restraint there will be.

BLEP. But if all should aspire to the favours of one,
To the girl that is fairest, what then will be done?

PRAX. By the side of the beauty, so stately and grand,
The dwarf, the deformed, and the ugly will stand;
And before you're entitled the beauty to woo,

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the Republic, though here again the rule is of course applicable to the warders of the state and to none others. There will be a law, he says, *τὰς γυναῖκας ταύτας τῶν ἀνδρῶν τούτων πάντων πάσας εἶναι κοινὰς, ἰδίᾳ δὲ μηδενὶ μηδεμίαν συνοικεῖν· καὶ τοὺς παῖδας αὖ κοινοὺς, καὶ μήτε γονέα ἔκγονον εἰδέναι τὸν αὐτοῦ μήτε παῖδα γονέα*, chap. vii. 457 C. And a few lines lower he adds, As a question of utility, I think that nobody will doubt *ὡς οὐ μέγιστον ἀγαθὸν κοινὰς μὲν τὰς γυναῖκας εἶναι, κοινοὺς δὲ τοὺς παῖδας*. And again, in chap. xii. 464 B, *τοῦ μεγίστου ἀγαθοῦ τῇ πόλει αἰτία ἡμῖν πέφανται ἡ κοινωνία τοῖς ἐπικούροις τῶν τε παίδων καὶ τῶν γυναικῶν*.

617. *αἱ φαυλότεραι*] *Αἱ ἄμορφοι*.—Scholiast. As to *σιμότεραι* it is to be observed that *σιμότης*, whether in man or in woman, is throughout accounted one of the greatest possible blemishes. On *σεμνὰς* Kuster observes—"Proprie *superbas* vel *fastum prae se ferentes*. At per metonymiam consequentis pro antecedenti, *formosas*, *pulchras*. Puellae enim *formosae* fastu carere non solent." But I doubt if that excellent commentator, when he penned the foregoing criticism, was not himself suffering from the airs of some *formosa puella*. *σεμνὸς* is an epithet of the gods, and thence comes to be applied to men

κἆτ' ἣν ταύτης ἐπιθυμήσῃ, τὴν αἰσχρὰν πρῶθ' ὑποκρούσει.
ΒΛ. καὶ πῶς ἡμᾶς τοὺς πρεσβύτας, ἢν ταῖς αἰσχραῖσι συνῶμεν,
οὐκ ἐπιλείψει τὸ πέος πρότερον πρὶν ἐκεῖσ' οἷ φῂς ἀφικέσθαι;
ΠΡ. οὐχὶ μαχοῦνται περὶ σοῦ, θάρρει, μὴ δείσῃς; ΒΛ. οὐχὶ μαχοῦνται;
περὶ τοῦ; ΠΡ. περὶ τοῦ ξυγκαταδαρθεῖν. κοὐ σοὶ τοιοῦτον ὑπάρξει.
ΒΛ. τὸ μὲν ὑμέτερον γνώμην τιν' ἔχει· προβεβούλευται γάρ, ὅπως ἂν
μηδεμιᾶς ᾖ τρύπημα κενόν· τὸ δὲ τῶν ἀνδρῶν τί ποιήσει;
φεύξονται γὰρ τοὺς αἰσχίους, ἐπὶ τοὺς δὲ καλοὺς βαδιοῦνται.
ΠΡ. ἀλλὰ φυλάξουσ' οἱ φαυλότεροι τοὺς καλλίους ἀπιόντας
ἀπὸ τοῦ δείπνου καὶ τηρήσουσ' ἐπὶ τοῖσιν δημοσίοισιν
[οἱ φαυλότεροι]· κοὐκ ἐξέσται παρὰ τοῖσι καλοῖς καταδαρθεῖν
ταῖσι γυναιξὶ πρὶν ἂν τοῖς αἰσχροῖς καὶ τοῖς μικροῖς χαρίσωνται.
ΒΛ. ἡ Λυσικράτους ἄρα νυνὶ ῥὶς ἴσα τοῖσι καλοῖσι φρονήσει.

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and women, who in beauty, stateliness, and nobility of mind and manners seem to come nearest the gods.

620. ἐκεῖσ' οἷ φῄς] Πρὸς τὰς εὐμόρφους, says the Scholiast, rightly as regards the meaning, though as Blepyrus is referring to the language employed by Praxagora, the Scholiast ought perhaps to have written πρὸς τὰς σεμνάς. He is speaking of the old men here, but the young man asks the same question, infra 1080.

621. οὐχὶ μαχοῦνται περὶ σοῦ] Blepyrus is apprehensive lest a certain disaster should befall him: on which Praxagora says, "You need not be alarmed: you will not be in such request as you anticipate. They won't fight about you." Blepyrus does not quite catch her meaning. "Won't fight!" he retorts, "what for?" "For the honour of being your bedfellow," she replies. "No such disaster as you fear will befall you." ὑπάρξει is used here exactly as in Soph. Antigone 931:—

τοιγὰρ τούτων τοῖσιν ἄγουσιν
κλαύμαθ' ὑπάρξει.

Lines 619–622 are omitted in the translation. For κοὐ σοὶ the MSS. and editions have καὶ σοί.

623. τὸ μὲν ὑμέτερον] *Your part* (that is, the provision made for the ladies) γνώμην τιν' ἔχει *has some sense in it.* τὸ μὲν ὑμέτερον is equivalent to τὸ τῶν γυναικῶν, and therefore Blepyrus, speaking of the men's part, says τὸ δὲ τῶν ἀνδρῶν instead of τὸ δὲ ἡμέτερον. With the expression γνώμην τιν' ἔχει compare γνώμην ἔχον, Wasps 64.

624. τρύπημα κενόν] Τρύπημα seems properly to have signified an *oar hole*:

Your court you must pay to the hag and the shrew.
BLEP. For the ladies you've nicely provided no doubt;
No woman will now be a lover without.
But what of the men? For the girls, I suspect,
The handsome will choose, and the ugly reject.
PRAX. No girl will of course be permitted to mate
Except in accord with the rules of the state.
By the side of her lover, so handsome and tall,
Will be stationed the squat, the ungainly and small.
And before she's entitled the beau to obtain,
Her love she must grant to the awkward and plain.
BLEP. O then such a nose as Lysicrates shows
Will vie with the fairest and best, I suppose.

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see Peace 1234; and there probably is here, as there certainly is there, an allusion to the fraudulent tricks of trierarchs, who sometimes did not provide the full complement of rowers, so that some *τρυπήματα* were *κενά*.

626. *ἀλλὰ φυλάξουσ' κ.τ.λ.*] The *φαυλότεροι*, the ugly, stunted, clownish, and other unacceptable wooers will keep an eye on the dandies, as they emerge from the banquet (infra 694) flushed with love and wine (infra 948), and when they go to pay court to their lady loves will claim the precedence, which, says Praxagora, the law awards them. The translation of this little speech seems to have quite lost touch with the original.

627. *ἐπὶ τοῖσιν δημοσίοισιν*] *Τόποις*.—Scholiast. In the public places, such as the *δίοδοι* mentioned 693 infra.

628. *οἱ φαυλότεροι*] The repetition of these two words can hardly be right. And having regard to the contrasted epithets in lines 701, 705 infra, I think that, combining the suggestions of various critics, we might read lines 628, 629 as follows:—

κοὐκ ἐξέσται παρὰ τοῖσι καλοῖς τοῖς τ' εὐπρεπέσιν καταδαρθεῖν
ταῖσι γυναιξί, πρὶν ἂν τοῖς αἰσχροῖς καὶ τοῖς σιμοῖς χαρίσωνται.

But this is too uncertain to justify an alteration of the text, and I have therefore, with some of my predecessors, been content to enclose the words in brackets.

630. *ἡ Λυσικράτους ῥίς*] *Σιμὸς καὶ αἰσχρὸς ὁ Λυσικράτης*.—Scholiast. And yet he was apparently what we call "a ladies' man," and endeavoured, by dyeing his hair, to make himself look younger. See 736 infra. His nose may now hold itself as high as anybody's.

ΠΡ. *νὴ τὸν Ἀπόλλω· καὶ δημοτική γ' ἡ γνώμη καὶ καταχήνη*
τῶν σεμνοτέρων ἔσται πολλὴ καὶ τῶν σφραγῖδας ἐχόντων,
ὅταν ἐμβάδ' ἔχων εἴπῃ, προτέρῳ παραχώρει, κᾆτ' ἐπιτήρει,
ὅταν ἤδη 'γὼ διαπραξάμενος παραδῶ σοι δευτεριάζειν.

ΒΛ. *πῶς οὖν οὕτω ζώντων ἡμῶν τοὺς αὑτοῦ παῖδας ἕκαστος*
ἔσται δυνατὸς διαγιγνώσκειν; ΠΡ. *τί δὲ δεῖ; πατέρας γὰρ ἅπαντας*
τοὺς πρεσβυτέρους αὐτῶν εἶναι τοῖσι χρόνοισιν νομιοῦσιν.

ΒΛ. *οὐκοῦν ἄγξουσ' εὖ καὶ χρηστῶς ἑξῆς τότε πάντα γέροντα*
διὰ τὴν ἄγνοιαν, ἐπεὶ καὶ νῦν γιγνώσκοντες πατέρ' ὄντα
ἄγχουσι. τί δῆθ', ὅταν ἀγνὼς ᾖ, πῶς οὐ τότε κἀπιχεσοῦνται;

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631. *καταχήνη*] *A derision, a mocking of.* The word is used in precisely the same sense in Wasps 575, where Philocleon, after narrating the manner in which great and wealthy criminals abase themselves before the poor and needy dicast, exclaims:—

ἆρ' οὐ μεγάλη τοῦτ' ἔστ' ἀρχὴ καὶ τοῦ πλούτου καταχήνη;
Is this not a fine dominion of mine, a jape upon wealth with its show and its pride?

On *σφραγῖδες* as a sign of luxury cf. Clouds 332.

633. *ἐμβάδ' ἔχων*] Here *ἐμβὰς* means a coarse rustic shoe, see supra 345; and *ὁ ἐμβάδ' ἔχων* is the country clown as contrasted with *ὁ σφραγῖδ' ἔχων*, the town gentleman. The *ἐμβάδ' ἔχων* is *πρότερος*, the other has to play the second fiddle, *δευτεριάζειν*. A fuller illustration is given of this infra 701-709.

635. *πῶς διαγιγνώσκειν*] Here again we are treading in the footsteps of the Platonic Socrates. *πατέρας δὲ καὶ θυγατέρας πῶς διαγνώσονται ἀλλήλων; Οὐδαμῶς, ἦν δ' ἐγώ.* *But in what way,* said he, *will they distinguish the respective fathers and daughters? In no way,* said I.— Republic, v, chap. ix. 461 C, D. The system of Praxagora has never, I suppose, been anywhere adopted in its entirety, unless, indeed, it was introduced into Persia by the fanatic Mazdak in the sixth century of our era; see Gibbon's Decline and Fall, chap. xlii, and Milman's note. But the problem here raised must frequently have been faced in Ceylon, Tibet, and other Asiatic regions, where women are the polygamists. "The choice of a wife," says Mr. Andrew Wilson in his interesting work on Tibet, "is the right of the elder brother; and among all the Tibetan-speaking people it universally prevails that the contract he makes is understood to involve a marital contract with all the other brothers if they choose to avail themselves of it." Consequently there is sometimes but one wife between five or six brothers. These numerous husbands with their one wife constitute one family; and

PRAX. O yes 'tis a nice democratic device,
A popular system as ever was tried,
A jape on the swells with their rings and their pride.
Now, fopling, away, Gaffer Hobnail will say,
Stand aside: it is I have precedence to-day.
BLEP. But how, may I ask, will the children be known?
And how can a father distinguish his own?
PRAX. They will never be known: it can never be told;
All youths will in common be sons of the old.
BLEP. If in vain to distinguish our children we seek,
Pray what will become of the agèd and weak?
At present I own, though a father be known,
Sons throttle and choke him with hearty goodwill;
But will they not do it more cheerily still,
When the sonship is doubtful? PRAX. No, certainly not.

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the strong family feeling prevailing amongst them "prevents any difficulty arising in connexion with the children, who are regarded as scions of the house rather than of one particular member of it." "There is no noticeable difference in the relationship of a child to his different fathers." The surplus women are provided for in the Lamian nunneries. See Andrew Wilson's *The Abode of Snow*, chapter xxxv. These customs prevail even among the Tibetan tribe known as the Ladakis, who dwell under the rule of Kashmir among the Western Himalayas. See Knight, *Where Three Empires meet*, chap. ix. Mr. Wilson refers to Caesar De Bello Gallico, v. 14, where it is said that a somewhat similar custom existed amongst the ancient Britons, a little group of ten or twelve having their wives in common. To some extent also, under the laws of Lycurgus, the like question must have arisen in Sparta.—Plutarch, Lycurgus, chap. xv.

639. *καὶ νῦν*] It should be observed that Blepyrus and his wife employ the adverbs νῦν and τότε in exactly opposite senses. Blepyrus, not realizing that the revolution of which they are speaking is already an accomplished fact, uses νῦν of the old established government, and τότε of, what he considers, the impending γυναικοκρατία. Praxagora, on the other hand, already the chieftainess of the just established γυναικοκρατία, uses νῦν of that government, and τότε of the pre-existing and now abolished system. Her νῦν therefore answers to the τότε, and her τότε to the νῦν, of Blepyrus.

640. ἄγχουσι] This charge is brought

ΠΡ. ἀλλ' ὁ παρεστὼς οὐκ ἐπιτρέψει· τότε δ' αὐτοῖς οὐκ ἔμελ' οὐδὲν
τῶν ἀλλοτρίων, ὅστις τύπτοι· νῦν δ' ἢν πληγέντος ἀκούσῃ,
μὴ τὸν ἐκείνου τύπτῃ δεδιὼς, τοῖς δρῶσιν τοῦτο μαχεῖται.
ΒΛ. τὰ μὲν ἄλλα λέγεις οὐδὲν σκαιῶς· εἰ δὲ προσελθὼν Ἐπίκουρος,
ἢ Λευκόλοφος, πάππαν με καλεῖ, τοῦτ' ἤδη δεινὸν ἀκοῦσαι.
ΧΡ. πολὺ μέντοι δεινότερον τούτου τοῦ πράγματός ἐστι ΒΛ. τὸ ποῖον;
ΧΡ. εἴ σε φιλήσειεν Ἀρίστυλλος, φάσκων αὐτοῦ πατέρ' εἶναι.
ΒΛ. οἰμώζοι γ' ἂν καὶ κωκύοι. ΧΡ. σὺ δέ γ' ὄζοις ἂν καλαμίνθης.

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against Athenian youngsters in many of the plays of Aristophanes. See Clouds 1385; Wasps 1039; Birds 1348, 1352. It cannot be doubted that some startling instances of this crime had occurred in his days. The last words of the line are rendered by the Latin translators, "quomodo non tunc eum etiam male concacabunt?"

643. *μὴ τὸν ἐκείνου*] Sc. *πατέρα, the bystander's father.* So I think we should read for the common *μὴ αὐτὸν ἐκεῖνον*, which does not give the sense required. Hitherto, she argues, if a son assaulted his father, the bystanders would not interfere; it was no business of theirs—it was not their own father who was being evil entreated—but under the new system, the victim may, for aught they know, *be* their own father, and they will at once interpose. Praxagora is still borrowing the arguments of Plato, who draws precisely the same conclusion from the same considerations. "A youth will not now," he says, "strike or insult his senior; he will be deterred by two considerations, viz. reverence and fear: reverence lest he should perchance be striking his own parent; and fear lest the bystanders should come to his victim's assistance, some as sons, some as brothers, some as fathers." *δέος δὲ τὸ τῷ πάσχοντι τοὺς ἄλλους βοηθεῖν, τοὺς μὲν ὡς υἱεῖς, τοὺς δὲ ὡς ἀδελφοὺς, τοὺς δὲ ὡς πατέρας.*—Rep. v. chap. xii. 465 B.

644. *Ἐπίκουρος*] Epicurus, Leucolophus, and Aristyllus were obviously some of the most disreputable young Athenians of the day. *οὗτοι αἰσχροὶ*, says the Scholiast of the two former; and *αἰσχροποιὸς οὗτος* of Aristyllus. Of Epicurus and Leucolophus we know nothing further: though looking to the Athenian habit of naming children after their grandfathers, some may conjecture that the former was the grandfather of the famous philosopher, and the latter the son of the traitor Adeimantus. See Frogs 1513. Aristyllus, however, is again mentioned in Plutus 314, and that in a way which enables us to understand why a kiss from his lips would have been so specially objectionable. For it is plainly indicated there, that his face and gaping mouth had, on some occasion or other, been smothered over with dung. Cario has been telling the needy agriculturists who form the Chorus, that the god of

For now if a boy should a parent annoy,
The lads who are near will of course interfere;
For they may themselves be his children, I wot.

BLEP. In much that you say there is much to admire;
But what if Leucolophus claim me for sire,
Or vile Epicurus? I think you'll agree
That a great and unbearable nuisance 'twould be.

CHR. A nuisance much greater than this might befall you.

BLEP. How so? CHR. If the skunk Aristyllus should call you
His father, and seize you, a kiss to imprint.

BLEP. O hang him! Confound him! O how I would pound him!

CHR. I fancy you soon would be smelling of mint.

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wealth is within, and will speedily turn them all into rich and leisured men. The Chorus are not slow in expressing their surprise and delight at the prospect:—

CHORUS. He says we'll all be wealthy now: upon my word this passes, sirs.
CARIO. O, yes, you'll all be Midases, if only you've the asses' ears.
CHORUS. O, I'm so happy, I'm so glad, I needs must dance for jollity,
If what you say is really true, and not your own frivolity.

Thereupon they break out into a rustic dance, in which the Chorus personate the comrades of Odysseus, chasing Cario, who at first represents the Cyclops Polyphemus, and afterwards the enchantress Circe:—

CARIO. And now I'll change to Circe's part, who mixed her drugs with baleful art;
Who late in Corinth, as I've learned, Philonides's comrades turned
To loathsome swine in a loathsome sty,
And fed them all on kneaded dung which, kneading, she amongst them flung;
And turn you all into swine will I.
And then ye'll grunt in your bestial glee,
Wee! wee! wee!
Follow your mother, pigs! quoth she.

CHORUS. We'll catch you, Circe dear, we will; who mix your drugs with baleful skill:
Who with enchantments strange and vile ensnare our comrades and defile.
We'll hang you up, as you erst were hung
By bold Odysseus, lady fair; and then, as if a goat you were,
We'll rub your nose in the kneaded dung.
Like Aristyllus, you'll gape with glee,
Wee! wee! wee!
Follow your mother, pigs! quoth he.

648. καλαμίνθης] The speaker makes a slight pause after the first two syllables

ΠΡ. ἀλλ' οὗτος μὲν πρότερον γέγονεν, πρὶν τὸ ψήφισμα γενέσθαι,
ὥστ' οὐχὶ δέος μή σε φιλήσῃ. ΒΛ. δεινὸν μέντἂν ἐπεπόνθειν.
τὴν γῆν δὲ τίς ἔσθ' ὁ γεωργήσων; ΠΡ. οἱ δοῦλοι. σοὶ δὲ μελήσει,
ὅταν ᾖ δεκάπουν τὸ στοιχεῖον, λιπαρῷ χωρεῖν ἐπὶ δεῖπνον.
ΒΛ. περὶ δ' ἱματίων τίς πόρος ἔσται; καὶ γὰρ τοῦτ' ἔστιν ἐρέσθαι.
ΠΡ. τὰ μὲν ὄνθ' ὑμῖν πρῶτον ὑπάρξει, τὰ δὲ λοίφ' ἡμεῖς ὑφανοῦμεν.

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in order to bring out the last two, -μίνθης, with greater emphasis. For undoubtedly, as Dr. Blaydes observes, -μίνθης is intended to remind the audience of the μίνθος with which the face of Aristyllus was bedaubed. The reference to Aristyllus in the passage translated in the preceding note is:—

μινθώσομέν θ' ὥσπερ τράγου
τὴν ῥῖνα· σὺ δ' Ἀρίστυλλος ὑποχάσκων ἐρεῖς,
ἕπεσθε μητρὶ χοῖροι.

If Aristyllus presses his face to yours, you will certainly be smelling of μίνθος. The old grammarians thought that there must be some connexion between the words μίνθος and μίνθη. The author of the Etymol. Magn. s. v. μίνθη, after describing μίνθη as a sweet-smelling herb, adds μήποτ' οὖν ἡμεῖς μίνθον κατὰ ἀντίφρασιν τὴν δυσωδίαν καλοῦμεν. Hesychius under the one title μίνθα has τὸ ἡδύοσμον καὶ ἀνθρωπεία κόπρος. And the Scholiast on Plutus 313 appears to think that μίνθη derives its name because it is an ἄνθος ἐν τῇ κόπρῳ φυόμενον.

651. γεωργήσων] That the Athenians loved to cultivate their own lands, though of course with the assistance of numerous slaves, is plain, as from other authorities, so from countless passages in the plays of Aristophanes; especially the Acharnians and the Peace. In the latter play, as indeed in the Plutus, the Chorus consists of free Athenian γεωργοί.

652. δεκάπουν] *When the (shadow of the) gnomon is ten feet long*, that is to say, rather more than half an hour before sunset. In the primitive dials of which Aristophanes is speaking the hour was determined not by the direction, but by the length of the shadow. And according to the most careful observation which I have been able to make or procure, an object casts a shadow of "over twenty-two" times its own height at sunset, and a shadow of ten times its own height about thirty-one minutes earlier. It is plain therefore that the gnomon or (as we are accustomed to call it) *index* of an Athenian dial was one foot in height, rising vertically from the ground. Dials of this kind are frequently mentioned by the ancient writers. Thus Eubulus (apud Ath. i. 14) tells a story of a parasite who, being asked to supper when the shadow was twenty feet long, that is, just before sunset, ὁπηνίκ' ἂν Εἴκοσι

PRAX. But this, sir, is nonsense: it never could be.
That whelp was begotten before the Decree.
His kiss, it is plain, you can never obtain.
BLEP. The prospect I view with disgust and alarm.
But who will attend to the work of the farm?
PRAX. All labour and toil to your slaves you will leave;
Your business 'twill be, when the shadows of eve
Ten feet on the face of the dial are cast,
To scurry away to your evening repast.
BLEP. Our clothes, what of them? PRAX. You have plenty in store,
When these are worn out, we will weave you some more.

ποδῶν μετροῦντι τὸ στοιχεῖον ᾖ, took the measurement in the morning instead of in the evening, and made his appearance just after sunrise:—

Come sup to-morrow, says a friend,
When twenty feet the shades extend.
He rises up before the lark,
And runs the dial's face to mark.
Lo, when the sun appears in view,
The shade is over twenty-two.
Off to his friend's at once he hies,
And, *Sorry I'm so late,* he cries,
'Twas urgent business made me stay.
This, though he came with break of day.

The expression "over twenty-two" is quite accurate: the shadow beyond that distance becomes imperceptible to the naked eye. Menander's parasite (apud Ath. vi. 42) measured the shadow on *his* dial by moonlight:

κληθεὶς ποτε
εἰς ἑστίασιν δωδεκάποδος, ὄρθριος
πρὸς τὴν σελήνην ἔτρεχε τὴν σκιὰν ἰδὼν
ὡς ὑστερίζων κεὶ παρῆν ἅμ' ἡμέρᾳ.

So in Lucian's Gallus, 9, a poor man, asked out to supper, is described as συνεχὲς ἐπισκοπῶν, ὁποσάπουν τὸ στοιχεῖον εἴη. The Scholiast here explains στοιχεῖον by ἡ τοῦ ἡλίου σκιὰ, ὅταν ᾖ δέκα ποδῶν. θέλει οὖν εἰπεῖν, ὅτε γίνεται τὸ ὀψινόν. Cf. Photius, s. v.; Suidas, s. v. δεκάπους σκιά; Scholiast on Lucian ubi supra; Pollux, vi. segm. 44. By λιπαρῷ we are to understand *bathed and oiled.* Bentley refers to Plutus 616, λιπαρὸς χωρῶν ἐκ βαλανείου.

ΒΛ. ἓν ἔτι ζητῶ· πῶς, ἥν τις ὄφλῃ παρὰ τοῖς ἄρχουσι δίκην τῳ,
πόθεν ἐκτίσει ταύτην; οὐ γὰρ τῶν κοινῶν γ' ἐστὶ δίκαιον.
ΠΡ. ἀλλ' οὐδὲ δίκαι πρῶτον ἔσονται. ΒΛ. τουτὶ δὲ πόσους ἐπιτρίψει;
ΧΡ. κἀγὼ ταύτῃ γνώμην ἐθέμην. ΠΡ. τοῦ γάρ, τάλαν, οὕνεκ' ἔσονται;
ΒΛ. πολλῶν ἕνεκεν νὴ τὸν Ἀπόλλω· πρῶτον δ' ἑνὸς εἵνεκα δήπου,
ἥν τις ὀφείλων ἐξαρνῆται. ΠΡ. πόθεν οὖν ἐδάνεισ' ὁ δανείσας
ἐν τῷ κοινῷ πάντων ὄντων; κλέπτων δήπου 'στ' ἐπίδηλος.
ΧΡ. νὴ τὴν Δήμητρ' εὖ σε διδάσκει. ΒΛ. τουτὶ τοίνυν φρασάτω μοι,

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655. πῶς ... πόθεν;] The double interrogative without any conjunctive, though almost unknown in English, is so common in Greek that if I cite from the 77th epigram of Paulus Silentiarius the question τίς τίνι ταῦτα λέγεις; it is only as an excuse for giving a translation of that singular epigram which purports to be a dialogue between a corpse in his grave (speaking perhaps through the epitaph on his tombstone) and an indifferent passer-by:

My name's— *What matter?* and my home— *I care not.*
My birth was noble— *What and if it were not?*
Glory I won— *What boots it in the tomb?*
And here I lie— *Who says so, and to whom?*

By the words παρὰ τοῖς ἄρχουσι he means "in the dicastic courts," over each of which, as we know, an archon was accustomed to preside. "If one should lose an action before the archons, how and whence will he pay the fine? It would not be fair to pay it out of the common fund." πόθεν is taken as the equivalent to ἐκ τίνος, from which ἐκ is to be understood before τῶν κοινῶν.

657. οὐδὲ δίκαι] She is again borrowing from the Republic. δίκαι τε καὶ ἐγκλήματα πρὸς ἀλλήλους, says the Platonic Socrates, οὐκ οἰχήσεται ἐξ αὐτῶν, ὡς ἔπος εἰπεῖν, διὰ τὸ μηδὲν ἴδιον ἐκτῆσθαι πλὴν τὸ σῶμα, τὰ δ' ἄλλα κοινά;—V. chap. 12 (464 D). And Plutarch tells us that this result did actually follow from the legislation of Lycurgus. See his Lycurgus, chap. 24. It will be observed that instead of directly answering her husband's question, Praxagora raises a preliminary objection, which disposes of the assumption upon which the question is founded. This is a common meaning of πρῶτον, *Before we get to that point*. So in Lysistrata 497, the magistrate having said that the money was required for carrying on the war, Lysistrata takes the preliminary objection, ἀλλ' οὐδὲν δεῖ πρῶτον πολεμεῖν. So again in Plutus 519, 522, in the course of the dialogue between Poverty and Chremylus, a dialogue which, in many respects, recalls the present. The statement that there will be no more lawsuits naturally alarms the two old men, who are well aware that the bulk of the population, if not themselves (563 supra), gain their living, in one way or another, by means

BLEP. Just one other thing. If an action they bring,
What funds will be mine for discharging the fine?
You won't pay it out of the stores, I opine.
PRAX. A fine to be paid when an action they bring!
Why bless you, our people won't know such a thing
As an action. BLEP. No actions! I feel a misgiving.
Pray what are "our people" to do for a living?
CHR. You are right: there are many will rue it. PRAX. No doubt.
But what can one then bring an action about?
BLEP. There are reasons in plenty; I'll just mention one.
If a debtor won't pay you, pray what's to be done?
PRAX. If a debtor won't pay! Nay, but tell me, my friend,
How the creditor came by the money to lend?
All money, I thought, to the stores had been brought.
I've got a suspicion, I say it with grief,
Your creditor's surely a bit of a thief.
BLEP. Now that is an answer acute and befitting.

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of litigation. Her husband at once exclaims τουτὶ δὲ πόσους ἐπιτρίψει, *quot cives nostros, dii boni, ea res pessumdabit?* to quote Le Fevre's rendering. And even Chremes, who generally acquiesces in Praxagora's scheme, cannot help sharing the apprehensions of Blepyrus in this matter: κἀγὼ ταύτῃ γνώμην ἐθέμην, *And I too was thinking the same;* with which Dindorf compares Sophocles, Philoctetes 1448 and Hdt. i. 120. Compare St. Chrysostom, Hom. i. in Hebr. ad finem, ταύτῃ τίθεται τὰς ψήφους.

660. ἐδάνεισ'] Praxagora deals with the particular case of money lent; but her argument is equally applicable to every other sort of debt. Where there is no private property, there can be no lending of money, no selling of goods, no letting of houses, nor any other transaction whereby the relationship of debtor and creditor is created. Blepyrus therefore passes from the case of a civil debt to that of a criminal liability.

662. XP. νὴ τὴν Δήμητρ'] This entire line (with γε διδάσκεις for σε διδάσκει) was formerly given to Blepyrus; but Bentley saw that the direct address, "you explain the matter well," could not belong to the speaker who immediately adds "now then, let her tell me," and with his usual acumen transferred the first six words to the friend of Blepyrus. But this involves a slight further alteration, for Chremes never addresses Praxagora herself, but always speaks to his friend. For γε διδάσκεις we should therefore read σε διδάσκει.

τῆς αἰκείας οἱ τύπτοντες πόθεν ἐκτίσουσιν, ἐπειδὰν
εὐωχηθέντες ὑβρίζωσιν; τοῦτο γὰρ οἶμαί σ' ἀπορήσειν.
ΠΡ. ἀπὸ τῆς μάζης ἧς σιτεῖται· ταύτης γὰρ ὅταν τις ἀφαιρῇ,
οὐχ ὑβριεῖται φαύλως οὕτως αὖθις τῇ γαστρὶ κολασθείς.
ΒΛ. οὐδ' αὖ κλέπτης οὐδεὶς ἔσται; ΠΡ. πῶς γὰρ κλέψει μετὸν αὐτῷ;
ΒΛ. οὐδ' ἀποδύσουσ' ἄρα τῶν νυκτῶν; ΠΡ. οὐκ, ἢν οἴκοι γε καθεύδῃς,
οὐδ' ἤν γε θύραζ', ὥσπερ πρότερον· βίοτος γὰρ πᾶσιν ὑπάρξει.
ἢν δ' ἀποδύῃ γ', αὐτὸς δώσει. τί γὰρ αὐτῷ πρᾶγμα μάχεσθαι;
ἕτερον γὰρ ἰὼν ἐκ τοῦ κοινοῦ κρεῖττον ἐκείνου κομιεῖται.
ΒΛ. οὐδὲ κυβεύσουσ' ἆρ' ἄνθρωποι; ΠΡ. περὶ τοῦ γὰρ τοῦτο ποιήσει;

The change from the latter words to the former was inevitable, so soon as they were supposed to be spoken by Blepyrus. "By Demeter," says Chremes, in effect, "she has given you a good answer." "Then let her tell me this," says Blepyrus, propounding his next difficulty. And then turning to his wife, he adds, "That difficulty, I think, you cannot get over." The translation follows the old reading.

663. τῆς αἰκείας] Τῆς ὕβρεως.—Scholiast. The genitive is governed by τὴν τιμὴν, understood after ἐκτίσουσιν. *Whence shall they pay the penalty for their assault?* The αἰκίας δίκη (for the word is spelled αἰκίας as well as αἰκείας) is mentioned in that chapter of the Republic to which we have already so frequently referred (Book v. chap. 12, 464 E), but in a manner which may seem to indicate that the passage was subsequently added to the Platonic sketch as a reply to the Aristophanic caricature. For he dismisses all such questions with the remark that actions for violence and assault, βιαίων and αἰκίας δίκαι, will find no rightful place amongst the warders, for whose education and mode of life he is there endeavouring to provide.

665. ἀπὸ τῆς μάζης] Ἀπὸ τῆς τροφῆς, φησὶν, ἧς λαμβάνει ἀπὸ τοῦ δημοσίου, δίδωσι τὴν ζημίαν.—Scholiast. μᾶζα is one of the articles of food mentioned supra 606. There it is employed in its strict sense of barley cake, ἄρτους καὶ μάζας, *wheaten and barley loaves.* So Peace 853, Plutus 190-2; Plato, Republic, ii. chap. 12 (372 B), and passim. But here it is not confined to one particular eatable. It is used, as the Scholiast observes, and as is frequently the case, for food in general. There seems little, or no, similarity between this regulation of Praxagora, and the Spartan custom mentioned in Athenaeus, iv. 18, with which Bergler compares it. The Spartan offender was required to contribute a dessert, or some accessories of a dessert, but he does not seem to have been deprived of his own meal, or to have been in any way τῇ γαστρὶ κολασθείς.

666. φαύλως οὕτως] *So carelessly, with so little thought.* Cf. Peace 25. He will

But what if a man should be fined for committing
Some common assault, when elated with wine;
Pray what are his means for discharging that fine?
I have posed you, I think. PRAX. Why his victuals and drink
Will be stopped by command for awhile; and I guess
That he will not again in a hurry transgress,
When he pays with his stomach. BLEP. Will thieves be unknown?
PRAX. Why how should they steal what is partly their own?
BLEP. No chance then to meet at night in the street
Some highwayman coming our clokes to abstract?
PRAX. No, not if you're sleeping at home; nor, in fact,
Though you choose to go out. That trade, why pursue it?
There's plenty for all: but suppose him to do it,
Don't fight and resist him; what need of a pother?
You can go to the stores, and they'll give you another.
BLEP. Shall we gambling forsake? PRAX. Why, what could you stake?

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think a long time before he assaults anybody again.

668. ἀποδύσουσ'] See above 544, 565. From the repeated allusions in this play to these light-fingered gentry, we may infer that they were at this time carrying on their trade pretty briskly. Their *modus operandi* is described by Euelpides in Birds 496. He has been stopping too late at a name-day feast, and is leaving the city at night to return to Halimus,

But scarce I emerge from the wall
When I get such a whack with a stick on my back from a rascally thief, that I fall,
And he skims off the cloke from my shoulders or e'er for assistance I'm able to bawl.

As ἀποδύω, λωποδύτης, and the like, are specially applied to highway robberies, Praxagora's first words οὐκ ἤν οἴκοι γε καθεύδῃς are a mere joke; for it is certain that if a man stays at home, says Le Fevre, "tutum eum a λωποδυτῶν perpetuo fore, seu sub Praxagora, seu sub archonte quovis." But she quickly passes to a more serious answer, *Nor indeed if you walk abroad.* Dr. Blaydes's translation, *Nor indeed if you sleep out*, seems to miss the very gist of the argument.

670. αὐτὸς δώσει] Ὁ ἀποδυόμενος, ἑκών, ἐξὸν αὐτῷ βέλτιον λαβεῖν.—Scholiast. αὐτὸς here, as very frequently elsewhere, means *of himself, of his own accord*, "sponte sua." κρεῖττον ἐκείνου, in the next line means *better than the one he lost.*

672. περὶ τοῦ] *For what stake?* This is a special, but well-known, usage of περί. περίδου μοι περὶ θυμιτιδᾶν ἁλῶν.—Ach. 772. ἐθέλω περὶ τῆς κεφαλῆς περι-

ΒΛ. τὴν δὲ δίαιταν τίνα ποιήσεις; ΠΡ. κοινὴν πᾶσιν. τὸ γὰρ ἄστυ
μίαν οἴκησίν φημι ποιήσειν συρρήξασ' εἰς ἓν ἅπαντα,
ὥστε βαδίζειν εἰς ἀλλήλους. ΒΛ. τὸ δὲ δεῖπνον ποῦ παραθήσεις;
ΠΡ. τὰ δικαστήρια καὶ τὰς στοιὰς ἀνδρῶνας πάντα ποιήσω.
ΒΛ. τὸ δὲ βῆμα τί σοι χρήσιμον ἔσται; ΠΡ. τοὺς κρατῆρας καταθήσω
καὶ τὰς ὑδρίας, καὶ ῥαψῳδεῖν ἔσται τοῖς παιδαρίοισιν
τοὺς ἀνδρείους ἐν τῷ πολέμῳ, κεἴ τις δειλὸς γεγένηται,
ἵνα μὴ δειπνῶσ' αἰσχυνόμενοι. ΒΛ. νὴ τὸν Ἀπόλλω χαρίεν γε.
τὰ δὲ κληρωτήρια ποῖ τρέψεις; ΠΡ. εἰς τὴν ἀγορὰν καταθήσω·

δόσθαι.—Knights 791. As to the interchange of the singular and plural numbers, the class and the individual representing the class, see the note on Wasps 554. And cf. in the present dialogue 618, 641, 642, and 664, 665 supra, and 688 infra.

673. δίαιταν] Τὴν καθ' ἑκάστην τροφήν.—Scholiast. *Our mode of living, the manner of our daily life.*

674. συρρήξασ' εἰς ἓν ἅπαντα] There are to be no more private apartments, no more private houses: the middle walls of partition are to be broken through, so that all the dwelling-houses in the whole city will become one great public establishment for the whole body of citizens in common. This again is based upon the arrangements which Plato proposed for his warders. οἰκίας τε καὶ ξυσσίτια κοινὰ ἔχοντες, ἰδίᾳ δὲ οὐδενὸς οὐδὲν τοιοῦτο κεκτημένου.—Book v. chap. vii (458 C). And see the passages cited in the note to 597 supra.

676. ἀνδρῶνας] *I will turn all the courts and porticoes into banqueting halls.* "Graeci enim ἀνδρῶνας appellant oecos ubi convivia virilia solent esse."—Vitruvius, vi. 7 (ed. Schneider). So in the Madness of Heracles (954) the hero, into whose soul the demon of madness has entered, is described by Euripides as μέσον ἐς ἀνδρῶν' ἐσπεσών, and feigning to prepare a banquet there. The ἀνδρών, at the wedding of Alexander the Great, was large enough to contain a hundred couches.—Ael. V. H. viii. 7.

677. βῆμα] Ὁ λίθος ἐν τῷ δικαστηρίῳ.—Scholiast. The term λίθος, though strictly, I suppose, applicable only to the βῆμα in the Pnyx (see the note on Peace 680), seems to have been loosely applied to any pulpit from which the orators spoke, and especially to the βήματα in the law courts.—Acharnians 683.

678. τοῖς παιδαρίοισιν] For it was the custom in old times, that whilst the elders reclined at the banquet, the boys entertained them by singing or reciting the praises of famous men and valiant deeds. Of this we have an excellent illustration in Peace 1265-1304. In his speech against Timarchus (168) Aeschines refers to the fact that Alexander the Great, then a boy of ten, recited and played the cithara to the Athenian ambassadors, as they sat over

Blep. But what is the style of our living to be?
Prax. One common to all, independent and free,
All bars and partitions for ever undone,
All private establishments fused into one.
Blep. Then where, may I ask, will our dinners be laid?
Prax. Each court and arcade of the law shall be made
A banqueting hall for the citizens. Blep. Right.
But what will you do with the desk for the speakers?
Prax. I'll make it a stand for the cups and the beakers;
And there shall the striplings be ranged to recite
The deeds of the brave, and the joys of the fight,
And the cowards' disgrace; till out of the place
Each coward shall slink with a very red face,
Not stopping to dine. Blep. O but that will be fine.
And what of the balloting booths? Prax. They shall go
To the head of the market-place, all in a row,

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their wine in his father's palace. It was the same in ancient Rome, "In conviviis pueri modesti, ut cantarent carmina antiqua in quibus laudes erant majorum, et assa voce, et cum tibicine" (*assa voce*, with the voice alone, unaccompanied by instrumental music).—Varro (cited by Nonius, ii. 70). Various passages relating to these old Roman recitations are collected by Macaulay in the Preface to his Lays of Ancient Rome. And although the practice of employing boys for this purpose seems to have soon died out, yet, of course, the recitations themselves have everywhere prevailed down to comparatively modern times. During the mediaeval period they were continually kept up in the halls of powerful chieftains and military knights. By the law of Castile it was part of the training of a Christian knight that "during his repast his mind was to be refreshed with the recital, from history, of deeds of ancient heroism."—Prescott's Ferdinand and Isabella, Introduction, sec. 1. The word ῥαψῳδεῖν carries us back to the Homeric poems.

681. κληρωτήρια] Since the discovery of Aristotle's Polity of Athens, it seems impossible to doubt that these were, not the vessels employed for the purpose of the dicastic sortition, but the stalls or balloting booths in which the sortition took place. The remarks of that treatise upon the dicastic arrangements at Athens are ably explained by Mr. Poste in the Classical Review (vols. vii and x). The word is supposed to occur three times in that section of the treatise

κᾆτα στήσασα παρ' Ἁρμοδίῳ κληρώσω πάντας, ἕως ἂν
εἰδὼς ὁ λαχὼν ἀπίῃ χαίρων ἐν ὁποίῳ γράμματι δειπνεῖ·
καὶ κηρύξει τοὺς ἐκ τοῦ βῆτ' ἐπὶ τὴν στοιὰν ἀκολουθεῖν

which deals with *τὰς κληρωτὰς ἀρχάς*; but in chap. lxiii the manuscript gives the first three letters only, and Mr. Poste's *κλη[ρωτρίδες]* seems far more probable than the *κλη[ρωτήρια]* of Mr. Kenyon and Dr. Sandys; whilst the proposal of Dr. Sandys and Mr. Poste to read in the same chapter *εἴσοδοι δέ εἰσιν εἰς τὰ κληρωτήρια* (for *εἰς τὰ δικαστήρια*) *δέκα, μία τῇ φυλῇ ἑκάστῃ*, though I feel no doubt of its correctness, is yet a pure conjecture, on which it would be unsafe to base an argument. But in the fragmentary sentences which follow chap. lxiii the word undoubtedly occurs twice, and its meaning is unmistakable. *εἰσὶ δὲ κανονίδες* (ticket-grooves) *[δέκα ἐ]ν ἑκάστῳ τῶν κληρωτηρίων. [ἐπειδὰν δ'] ἐμβάλῃ τοὺς κύβους ὁ ἄρχων, τὴν φυλὴν καλ[εῖ εἰς τὸ κ]ληρωτήριον.*—Col. 31, lines 15–18. Here *κληρωτήριον* cannot be anything else but what Dr. Sandys calls a "balloting chamber," which was probably, as Mr. Poste suggests, a mere movable erection, like our polling booths. And this accords with the testimony of all the old grammarians, Pollux alone offering the alternative of a "balloting urn." The Scholiast's note here, *τὰς κληρωτὰς ἀρχάς*, may possibly refer to the section of the Polity which contains the account of the *κληρωτήρια*. These balloting booths Praxagora will bring into the Agora, and set them up (*στήσασα*) beside the statue of Harmodius. But her subsequent arrangements have nothing to do with any dicastic proceedings. To say, as Mr. Poste says, that in the Utopia of Praxagora the men were to dine in their dicastic sections (or as he calls them, their juror brigades) involves a complete misunderstanding of Praxagora's Utopia. There are now *no* dicastic sections; all dicasts and dicastic matters have been swept for ever away. *All* citizens are to come to the banquet, and the lots are merely to assort the individual Athenians into their respective banqueting halls.

682. *στήσασα παρ' Ἁρμοδίῳ*] *Having set up the balloting booths by the statue of Harmodius.* The statues of Harmodius and Aristogeiton—not two separate statues, but a group representing the two friends in the act of delivering their assault—stood at the head of the Agora, nearest the Acropolis. Wordsworth (Athens and Attica, chap. xiv) quotes from an inscription a decree granting to some person unknown the daily banquet in the Prytaneum, a front seat at all public games, and the right of erecting a bronze equestrian statue of himself, *εἰκόνα ἑαυτοῦ χαλκῆν ἐφ' ἵππου*, in any part of the Agora he pleases, save only by Harmodius and Aristogeiton, *πλὴν παρ' Ἁρμόδιον καὶ Ἀριστογείτονα.* However, in their strange adulation of Demetrius Poliorcetes, the Athenians passed a decree *χρυσᾶς εἰκόνας ἐφ' ἅρματος στῆσαι, τοῦ τε Ἀντιγόνου καὶ Δημητρίου* (father and son) *πλησίον Ἁρμοδίου καὶ*

And there by Harmodius taking my station,
I'll tickets dispense to the whole of the nation,
Till each one has got his particular lot,
And manfully bustles along to the sign
Of the letter whereat he's empanelled to dine.
The man who has Ω shall be ushered away

Ἀριστογείτονος.—Diod. Sic. xx. 46. Nearly three centuries later, they more appropriately decreed to Brutus and Cassius εἰκόνας χαλκᾶς παρά τε τὴν τοῦ Ἁρμοδίου καὶ τὴν τοῦ Ἀριστογείτονος, forasmuch as they too were tyrannicides.—Dio. Cass. xlvii. 20. It was for a somewhat similar reason that the Chorus of men in the Lysistrata resolved to take their stand beside this group of statuary, with "swords in myrtles dressed" to bid defiance to the tyranny to which the women aspired.—Lys. 633. "Some records of the group have been traced in coins and vases, and, it is believed, even copies in sculpture. By comparison of these it is still possible to appreciate the skill with which the figures of the two youths, rushing forward together to an attack, were so composed as to display the action of both in effective combination from whichever side they were regarded."—Watkiss Lloyd, Age of Pericles, chap. xviii.

683. ἐν ὁποίῳ γράμματι] *Having ascertained in what letter* (that is, in what banqueting hall) *he is to dine.* δέον εἰπεῖν δικάζειν εἶπε δειπνεῖν, says the Scholiast, merely, however, meaning that δικάζειν would have been the word required under the pre-Praxagorean arrangements. For while these banqueting halls were still law courts, it was the practice, in the early morn, to affix on each hall, in which a court was to be held that day, one of the second ten letters (from Λ onwards) of the Greek alphabet. The second ten letters were employed because the first ten (from Α to Κ) were appropriated for a different purpose in the process of assorting the dicastic sections. These dicastic sections, having been fully formed, ascertained the halls in which they were to sit by drawing tickets in the κληρωτήριον: the section, for instance, which drew a ticket marked with the letter Λ, went off to determine law suits in the hall over the portals of which the letter Λ was affixed. But under Praxagora's system all this is changed. There are no dicastic sections to be assorted, and the first ten letters are therefore available for the banqueting halls themselves. Every citizen draws his individual letter at Praxagora's balloting booths, and will be duly admitted to the banquet prepared in the hall distinguished by the same letter. Hence in the Plutus the word γράμμα is used to signify as well the letter on the ticket (277, 278) as the hall distinguished by that letter (972).

684. ἐκ τοῦ βῆτ'] Τὸ βῆτα here, like τὸ θῆτα in the following line, seems to stand for the entire class who have drawn

τὴν βασίλειον δειπνήσοντας· τὸ δὲ θῆτ' ἐς τὴν παρὰ ταύτην,
τοὺς δ' ἐκ τοῦ κάππ' ἐς τὴν στοιὰν χωρεῖν τὴν ἀλφιτόπωλιν.
ΒΛ. ἵνα κάπτωσιν; ΠΡ. μὰ Δί', ἀλλ' ἵν' ἐκεῖ δειπνῶσιν. ΒΛ. ὅτῳ δὲ τὸ γράμμα
μὴ 'ξελκυσθῇ καθ' ὃ δειπνήσει, τούτους ἀπελῶσιν ἅπαντες.
ΠΡ. ἀλλ' οὐκ ἔσται τοῦτο παρ' ἡμῖν.
πᾶσι γὰρ ἄφθονα πάντα παρέξομεν·
ὥστε μεθυσθεὶς αὐτῷ στεφάνῳ
πᾶς τις ἄπεισιν τὴν δᾷδα λαβών.
αἱ δὲ γυναῖκες κατὰ τὰς διόδους
προσπίπτουσαι τοῖς ἀπὸ δείπνου

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that particular letter, and οἱ ἐκ τοῦ βῆτα to signify *those of the B class.* Aristophanes does not, as the translation does, select the first three letters of the alphabet. He picks out, as most appropriate to his purpose, the letters Β, Θ, Κ. The *Beta* class are to dine at the στοιὰν βασίλειον (a στοὰ frequently mentioned by classical authors, as, e.g. by Aristotle, Polity of Athens, chap. vii, wherein, when a court sat, the ἄρχων βασιλεὺς presided), ἐπεί, as the Scholiast says, τὸ βασίλειον ἀπὸ τοῦ Β ἄρχεται. The *Kappa* class are to go to the ἀλφίτων στοιὰν (ἐν ᾗ τὰ ἄλφιτα ἐπωλεῖτο, Hesychius), so giving an opening to the jest of Blepyrus, ἵνα κάπτωσιν; *that they may gobble up their food voraciously?* Where the *Theta* class are to go is more doubtful. The Scholiast says τοὺς θῆτας, τοὺς μισθωτοὺς εἰς τὸ Θησεῖον· ἐπεὶ πάλιν ἀπὸ τοῦ θῆτα ἄρχεται. But the Theseium was not a δικαστήριον or a στοά, nor is there any ground for supposing that the θῆτα were to go to a hall whose name commenced with θ, any more than the κάππα were to a hall commencing with κ. That joke was confined to the βῆτα. Wordsworth (Athens and Attica, chap. xxii) says "the θῆτα cannot refer to the Theseum, which is not a stoa: but it refers to the stoa of Zeus Eleutherios, which stood parallel to the stoa Basileios, or παρὰ ταύτην. (Harpocration in βασίλειος στοά· δύο στοαὶ ἦσαν παρ' ἀλλήλας, ἡ τοῦ Ἐλευθερίου Διός, καὶ ἡ βασίλειος.) And this was parallel to the stoa Basileios in *site*, as θῆτα is to βῆτα in *sound*." This is very probable; and for my own part, I think that if Aristophanes had seen his way to making a joke on θῆτα, he would have made it: and that his not doing so shows that we are not to look for any jest, or pun, or play upon words.

688. μὴ 'ξελκυσθῇ] It frequently happened that the state of business did not require that all the ten courts should sit: and on these occasions some of the ten dicastic sections must have drawn blanks, that is, tickets inscribed with no letter. Blepyrus supposes that in like manner some of the citizens will still draw blanks; and not unnaturally,

To the Royal Arcade; to the next will go B;
And C to the Cornmarket. Blep. Merely to *see*?
Prax. No, fool, but to dine. Blep. 'Tis an excellent plan.
Then he who gets never a letter, poor man,
Gets never a dinner. Prax. But 'twill not be so.
There'll be plenty for all, and to spare.
No stint and no grudging our system will know,
But each will away from the revelry go,
Elated and grand, with a torch in his hand
And a garland of flowers in his hair.
And then through the streets as they wander, a lot
Of women will round them be creeping,

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since it would be impossible in these halls to accommodate all the 30,000 Athenian citizens. But of course a Utopia does not trouble itself about such trifles as these; and Praxagora assures him that every citizen will get a ticket, and, by means of the ticket, a dinner.

691. *στεφάνῳ . . . δᾷδα*] She is describing the *κῶμος*, the drunken revel or procession which followed a feast, and of which the wreath and the torch were the invariable concomitants. In the Plutus (1040, 1041) two persons discern in the distance a youth of whom they were talking, and they observe to each other,

A. *ἔοικεν ἐπὶ κῶμον βαδίζειν.* B. *φαίνεται.*
στεφάνους γέ τοι καὶ δᾷδ' ἔχων πορεύεται.

Athenaeus (vi. 42) cites from "The Scythian" of Antiphanes,

A. *ἐπὶ κῶμον, εἰ δοκεῖ,*
ἴωμεν, ὥσπερ ἔχομεν. B. *οὔκουν δᾷδα καὶ*
στεφάνους λαβόντες;

Plutarch (Pyrrhus, chap. xiii) tells us that a Tarentine citizen, wishing to dissuade the people from sending for Pyrrhus, came into the assembly, pretending to be tipsy, with a wreath and torch, such as drunkards bear, and protested that they had better be merry while they could, for they would have mighty little merriment after Pyrrhus had come: *λαβὼν στέφανον καὶ λαμπάδιον, ὥσπερ οἱ μεθύοντες, πρὸς τὴν ἐκκλησίαν ἐκώμαζεν.* And as to the wreath, see also supra 131, and the note there; Ach. 1145; Eur. Alcestis 796, 832; Cyclops 555; Lucian's Bis Accusatus, 16. Usually they wore a wreath of

τάδε λέξουσιν· δεῦρο παρ' ἡμᾶς·
ἐνθάδε μεῖράξ ἐσθ' ὡραία.
παρ' ἐμοὶ δ' ἑτέρα,
φήσει τις ἄνωθ' ἐξ ὑπερῴου,
καὶ καλλίστη καὶ λευκοτάτη·
πρότερον μέντοι δεῖ σε καθεύδειν
αὐτῆς παρ' ἐμοί.
τοῖς εὐπρεπέσιν δ' ἀκολουθοῦντες
καὶ μειρακίοις οἱ φαυλότεροι
τοιάδ' ἐροῦσιν· ποῖ θεῖς οὗτος;
πάντως οὐδὲν δράσεις ἐλθών·
τοῖς γὰρ σιμοῖς καὶ τοῖς αἰσχροῖς
ἐψήφισται προτέροις βινεῖν,
ὑμᾶς δὲ τέως θρῖα λαβόντας
διφόρου συκῆς
ἐν τοῖς προθύροισι δέφεσθαι.

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roses, says Barnes on the last-mentioned passage, referring to Anacreon. And as to the torch, see infra 1150; Wasps 1331, 1390.

697. ἑτέρα] It is not absolutely clear whether ἑτέρα describes the new speaker, or is part of her speech; and some place a comma after παρ' ἐμοὶ δ', and construe ἑτέρα τις together, as in Lysistrata 524. This would leave for her speech παρ' ἐμοὶ δὲ καὶ καλλίστη καὶ λευκοτάτη, which does not seem sufficiently explicit. And on the whole I think the speech must be παρ' ἐμοὶ δ' ἑτέρα (sc. μεῖραξ), καὶ καλλίστη καὶ λευκοτάτη. The fact is that ἑτέρα is wanted in both connexions, but can, as it seems to me, be less easily spared from the speech than from the description of the speaker.

698. ἐξ ὑπερῴου] This is one of the many passages which show that, in the time of Aristophanes at all events, the apartments of the women were on the upper floor. Another occurs 961 infra, where the girl is implored to come down (καταδραμοῦσα) to open the door for her lover. A third is in Thesm. 482, where a wife does go down (καταβαίνω λάθρᾳ) for that purpose. It is unnecessary to cite passages from other authors.

708. διφόρου συκῆς] The δίφορος συκῆ was a fig-tree which bare fruit twice a year, but the word δέφεσθαι in the following line, quite apart from such passages as Peace 1348, 1349, makes it plain that it is here, as Paulmier says, employed to signify τὸ αἰδοῖον.

"O come to my lodging," says one, "I have got
Such a beautiful girl in my keeping."
"But here is the sweetest and fairest, my boy,"
From a window another will say,
"But ere you're entitled her love to enjoy
Your toll to myself you must pay."
Then a sorry companion, flat-visaged and old,
Will shout to the youngster "Avast!
And where are *you* going, so gallant and bold,
And where are *you* hieing so fast?
'Tis in vain; you must yield to the laws of the state,
And I shall be courting the fair,
Whilst you must without in the vestibule wait,
And strive to amuse yourself there, dear boy,
And strive to amuse yourself there."

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709. ἐν τοῖς προθύροισι] *In the vestibule*: where lovers awaited the summons to their mistresses' presence. In the pathetic epigram (Anthology, Plato, vii) on "Lais dedicating her mirror to Aphrodite," she describes herself as

ἐραστῶν
ἑσμὸν ἐνὶ προθύροις Λαῒς ἔχουσα νέων.

The epigram may be, prosaically and imperfectly, rendered as follows:—

I, Lais, whilom of my smiles so free,
Who kept a swarm of lovers at my door,
Now, Aphrodite, bring my glass to thee;
What I am now, I do not care to see,
It cannot show me what I was before.

We should no doubt read ἐνὶ προθύροις for ἐπὶ προθύροις in the "Inscription on a Woman's Bath" (Anthology, Anon. 337), which invites all women to increase their charms and loveliness by bathing in its waters. "Is it a wife who comes?" it says, "her husband will love her more than ever. Is it a virgin? she will soon have lovers in plenty. Is it a courtezan?

ἑσμὸν ἐραστῶν
ἕξει ἐνὶ προθύροις, ἐνθάδε λουσαμένη."

The language is evidently borrowed from that of "Lais and her mirror."

φέρε νυν, φράσον μοι, ταῦτ' ἀρέσκει σφῷν; ΒΛ. πάνυ.
ΠΡ. βαδιστέον τἄρ' ἐστὶν εἰς ἀγορὰν ἐμοί,
ἵν' ἀποδέχωμαι τὰ προσιόντα χρήματα,
λαβοῦσα κηρύκαιναν εὔφωνόν τινα.
ἐμὲ γὰρ ἀνάγκη ταῦτα δρᾶν ᾑρημένην
ἄρχειν, καταστῆσαί τε τὰ ξυσσίτια,
ὅπως ἂν εὐωχῆσθε πρῶτον σήμερον.
ΒΛ. ἤδη γὰρ εὐωχησόμεσθα; ΠΡ. φήμ' ἐγώ.
ἔπειτα τὰς πόρνας καταπαῦσαι βούλομαι
ἁπαξαπάσας. ΒΛ. ἵνα τί; ΠΡ. δῆλον τουτογί·
ἵνα τῶν νέων ἔχωσιν αὗται τὰς ἀκμάς.
καὶ τάς γε δούλας οὐχὶ δεῖ κοσμουμένας
τὴν τῶν ἐλευθέρων ὑφαρπάζειν Κύπριν,
ἀλλὰ παρὰ τοῖς δούλοισι κοιμᾶσθαι μόνον
[κατωνάκην τὸν χοῖρον ἀποτετιλμένας.]
ΒΛ. φέρε νυν ἐγώ σοι παρακολουθῶ πλησίον,
ἵν' ἀποβλέπωμαι καὶ λέγωσί μοι ταδί·
τὸν τῆς στρατηγοῦ τοῦτον οὐ θαυμάζετε;
ΧΡ. ἐγὼ δ', ἵν' εἰς ἀγοράν γε τὰ σκεύη φέρω,
προχειριοῦμαι κἀξετάσω τὴν οὐσίαν.

The lovers would be ἐπὶ ταῖς θύραις (infra 997, 1114; Clouds 467), but ἐν τοῖς προθύροισιν (Plato, Protagoras, chap. vi), which were adorned with statues, seats, and the like; see Anthology, Posidippus, 13. Lovers of women like Lais are described by St. Chrysostom as διανυκτερεύοντες ἐν τοῖς ἐκείνων προθύροις Hom. vii in Eph. (50 A).

715. καταστῆσαι] *To establish, institute, set going.*

720. αὗται] She points to the Chorus who, for this purpose, as Dindorf remarks, represent the free Athenian women generally. The expression ὑφαρπάζειν Κύπριν two lines below, doubtless originally borrowed from some tragic poet (Agathon probably, or Euripides), is repeated here from Thesm. 205. It means "to steal away the love which of right belongs to others." Cf. infra 921.

724. κατωνάκην] Κατωνάκη MSS. "Corrigendum credo κατωνάκην, *slave-fashion.* Ita enim exprimebant Attici *modum* ad quem aliquis vel aliqua sive ἐκείρετο sive ἐτίλλετο. κατωνάκη, *habitus servilis.* Vide Lysistr. 1151, 1155."—Tyrwhitt. Many instances of the kind to which Tyrwhitt refers are collected by Dobree, such as σκάφιον ἀποτετιλμένῳ, Birds 806,

There now, what think ye of my scheme? BLEP. First-rate.
PRAX. Then now I'll go to the market-place, and there,
Taking some clear-voiced girl as crieress,
Receive the goods as people bring them in.
This must I do, elected chieftainess
To rule the state and start the public feasts;
That so your banquets may commence to-day.
BLEP. What, shall we banquet now at once? PRAX. You shall.
And next I'll make a thorough sweep of all
The flaunting harlots. BLEP. Why? PRAX. That these free ladies
May have the firstling manhood of our youths.
Those servile hussies shall no longer poach
Upon the true-love manors of the free.
No, let them herd with slaves, and lie with slaves,
In servile fashion, snipped and trimmed to match.
BLEP. Lead on, my lass. I'll follow close behind;
That men may point and whisper as I pass,
There goes the husband of our chieftainess.
CHR. And I will muster and review my goods,
And bring them all, as ordered, to the stores.

Thesm. 838; μοιχὸν κεκαρμένος Ach. 849, &c.

727. θαυμάζετε] Blepyrus now follows Praxagora off the stage, and Chremes, two lines later, returns to his house to arrange and bring out his chattels. Of Blepyrus we hear nothing more until the closing scene of the play, when he, his little daughters, and the Chorus all go off to join the festivities, which under the new system are gratuitously provided for the public. Meanwhile two more or less farcical scenes are intercalated to illustrate the practical working of the new arrangements as to the community of goods and the community of women. First comes the "scene of the two citizens," who are the two neighbours of Blepyrus, Chremes and the husband of the second woman; the former, in obedience to the law, preparing to take his goods to the public stores, whilst the other rails at him for his folly in doing so. After this comes the "scene of the three Hags," all eager to avail themselves of the privileges which Praxagora had promised them, supra 617, 618.

729. τὴν οὐσίαν] With these words Chremes disappears into his house;

(ΧΟΡΟΥ.)

ΧΡ. χώρει σὺ δεῦρο, κιναχύρα, καλὴ καλῶς
τῶν χρημάτων θύραζε πρώτη τῶν ἐμῶν,
ὅπως ἂν ἐντετριμμένη κανηφορῇς,
πολλοὺς κάτω δὴ θυλάκους στρέψασ' ἐμούς.
ποῦ 'σθ' ἡ διφροφόρος; ἡ χύτρα δεῦρ' ἔξιθι.
νὴ Δία μέλαινά γ', οὐδ' ἂν, εἰ τὸ φάρμακον

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and the stage is now left vacant. Whilst he is busy indoors with his chattels, the Chorus sing an ode which is now lost (its sole trace being the survival of the word ΧΟΡΟΥ in the Ravenna MS.), but which, judging from the usual practice of Aristophanes, we may safely conclude to have been antistrophical to the ode supra 571–581, and to have celebrated the brilliant success of Praxagora's exposition of her scheme, wherein she had more than fulfilled the anticipations expressed in the strophe. As soon as the song is concluded, Chremes reappears with his goods, and proceeds to marshal them on the stage after the fashion, as Bergler observes, of a great religious procession at a Panathenaic or other festival. One is to be the *κανηφόρος*, the Queen of the May, the young and noble maiden who bore the holy basket (Acharnians 242, 253; Lysistrata 646). Next to her walks the *διφροφόρος* carrying her chair (Birds 1552). Afterwards come the *ὑδριαφόροι* and *σκαφηφόροι*, the resident aliens and their wives and daughters, carrying pots of water, and dishes filled with cakes and honeycombs, *κηρίων καὶ ποπάνων πλήρεις*. See Photius, Hesychius, Harpocration, s. vv.; Pollux, iii. segm. 55. Nor were the *θαλλοφόροι* wanting, the feeble old men who walked in the procession carrying their branches of olive; see Wasps 544 and the note there. And doubtless if we knew more fully the details of a Panathenaic procession, we should find something to explain all the other directions which Chremes gives in the passage before us. The Scholiasts quite misunderstand the scene, and imagine that the procession is one, not of household goods, but of female slaves, and accordingly take *κιναχύρα* to be *ὄνομα δούλης*, and explain *στρέψασα* by *κλέψασα*, *κιθαρῳδὸς* by *ἡ ἀλετρίς*, and so on.

730. *κιναχύρα*] The first article brought out, and placed in the van of the procession, is the *κιναχύρα*, a word which does not, I believe, occur elsewhere, but which, from its obvious derivation (*παρὰ τὸ κινεῖν τὰ ἄχυρα*, Bergler), can signify nothing else than the "bran-sifter," a sort of sieve-like instrument for separating the fine flour from the bran. We may infer from the present passage (1) that it was not an agricultural or mill implement, but a kitchen utensil in a private house; (2) that in figure it was tall and slender, for it seems certain that Aristophanes is selecting the most

(Here was a choral song, now lost, during which Chremes is preparing to bring out his chattels from the house.)

CHR. My sweet bran-winnower, come you sweetly here.
March out the first of all my household goods,
Powdered and trim, like some young basket-bearer.
Aye, many a sack of mine you have bolted down.
Now where's the chair-girl? Come along, dear pot,
(Wow! but you're black: scarce blacker had you chanced

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appropriate articles to represent the various members of the procession, and not raising a laugh by selecting the most inappropriate; and (3) that the flour was poured in at the top with the bran still intermingled, and arrived at the bottom as fine flour with no admixture of bran. It here represents the *κανηφόρος*, the fair maiden who led the procession, to whom in the Acharnians (242–253) the direction *πρόϊθ' ἐς τὸ πρόσθεν* is given, and to whom there, as here, are applied the terms *καλὴ καλῶς*, "*with your sweet face and in your sweet way*," the *καλὴ* referring to the maiden's personal beauty, and the *καλῶς* to the charming way in which she discharges her duty. *Speak, my fair, and fairly*, Henry V, last scene. Finally *ἐντετριμμένη*, *powdered*, as applied to a woman, means "with cosmetics rubbed in," whilst as applied to the *κιναχύρα* it refers to the floury state in which it would naturally be found. See Lysistrata 149. In the lines cited by the Scholiast on Birds 1551 from the "Gods" of Hermippus, we should probably read *ὥσπερ αἱ Κανηφόροι Λευκοῖσιν ἀλφίτοισιν ἐντετριμμέναι*, not *ἐντετριμμένοις* with the Scholiast, nor *ἐντετριμμένος* with Meineke, nor *ἐντετριμμένοι* with Bothe.

734. *ἡ διφροφόρος*] Immediately after the basket-bearer walked the *διφροφόρος* (Birds 1552), who carried the chair on which, I presume, the basket-bearer took her seat, when the procession arrived at Athene's Temple. The expression *παρ' αὐτὴν* in line 737 has reference merely to the juxtaposition in which the two articles are placed by Chremes. In the procession she followed immediately *behind* the leader. See Birds 1551, 1552, and the Scholiast there. Here the chair-girl is represented by the pot, black and sooty by constant use: and if the part could be taken by a slave (which, however, is hardly probable), it might be conjectured that there is an allusion here to Ethiopian slaves, who (some years later at least) were considered very fashionable at Athens. In the Characters of Theophrastus, xxi, one example of "Ambition in trifles" is for a man *ἐπιμεληθῆναι ὅπως αὐτῷ ὁ ἀκόλουθος* (supra 593) *Αἰθίοψ ἔσται.*

735. *τὸ φάρμακον*] He means the *hair-dye*. *ὡς τοῦ Λυσικράτους φαρμάκῳ μελαίνοντος αὐτοῦ τὰς πολιάς.*—Scholiast. It was doubtless from this passage that Lysicrates and his hair-dye became proverbial in later days, a man who dyed

ἕψουσ' ἔτυχες ᾧ Λυσικράτης μελαίνεται.
ἴστω παρ' αὐτήν· δεῦρ' ἴθ' ἡ κομμώτρια·
φέρε δεῦρο ταύτην τὴν ὑδρίαν, ὑδριαφόρε,
ἐνταῦθα· σὺ δὲ δεῦρ' ἡ κιθαρῳδὸς ἔξιθι,
πολλάκις ἀναστήσασά μ' εἰς ἐκκλησίαν
ἀωρὶ νύκτωρ διὰ τὸν ὄρθριον νόμον.
ὁ τὴν σκάφην λαβὼν προΐτω, τὰ κηρία
κόμιζε, τοὺς θαλλοὺς καθίστη πλησίον,
καὶ τὼ τρίποδ' ἐξένεγκε καὶ τὴν λήκυθον·
τὰ χυτρίδι' ἤδη καὶ τὸν ὄχλον ἀφίετε.
AN. ἐγὼ καταθήσω τἀμά; κακοδαίμων ἄρα
ἀνὴρ ἔσομαι καὶ νοῦν ὀλίγον κεκτημένος.
μὰ τὸν Ποσειδῶ οὐδέποτέ γ', ἀλλὰ βασανιῶ
πρώτιστον αὐτὰ πολλάκις καὶ σκέψομαι.
οὐ γὰρ τὸν ἐμὸν ἱδρῶτα καὶ φειδωλίαν

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his hair black being popularly called a second Lysicrates. Dr. Blaydes quotes Apostol. x. 97 *Λυσικράτης ἕτερος· ἐπὶ τῶν μελανοτρίχων. οὗτος γὰρ φαρμάκῳ τινὶ ἐμέλαινε τὰς ἑαυτοῦ τρίχας, σιμὸς ὢν καὶ μέλας καὶ αἰσχρὸς καὶ κλέπτης.* Some of these abusive epithets are borrowed from the Scholiast on 630 supra, where see the note. The expression *οὐδ' ἄν, εἰ*, if the reading is correct, is strangely elliptical: "integra enim oratio foret," says Kuster, "*νὴ Δία μέλαινά γ' (ὥστε οὐκ ἂν εἴης μελαντέρα) οὐδ' εἰ τὸ φάρμακον κ.τ.λ.*" And Markland on Eur. Iph. in Taur. 583, referring to this passage, observes "locum optime explicat. doctissimus Kusterus."

737. *κομμώτρια*] *A tire-maiden.* *ἐμπλέκτρια, ἡ κοσμοῦσα τὰς γυναῖκας.*—Scholiast. The tire-maiden, the chair-girl, and the parasol-holder (Birds 1550), who is not mentioned here, were attendants on, and mere appendages to, the noble virgin who bare the holy basket. Those who follow are independent members of the procession. We are not told what household articles represent the *κομμώτρια*, the *ὑδριαφόρος*, and the *σκαφηφόρος*.

739. *ἡ κιθαρῳδός*] He is unquestionably referring, as Brunck observes, to the domestic cock. Who else would have roused the sleeper before daybreak? Who else would have sung *τὸν ὄρθριον νόμον*? Even if the present description could have admitted any other interpretation, all doubt would have been removed by the terms in which Aristophanes elsewhere speaks of the bird of dawning. "He was once the Great King," says the poet in the Birds, "the Autocrat of all the Persians: and still

To boil the dye Lysicrates employs)
And stand by *her*. Come hither, tiring-maid;
And pitcher-bearer, bear your pitcher here.
You, fair musician, take your station there,
You whose untimely trumpet-call has oft
Roused me, ere daybreak, to attend the Assembly.
Who's got the dish, go forward; take the combs
Of honey; set the olive branches nigh;
Bring out the tripods and the bottles of oil;
The pannikins and rubbish you can leave.

CIT. I bring my goods to the stores! That were to be
A hapless greenhorn, ill endowed with brains.
I'll never do it; by Poseidon, never!
I'll test the thing and scan its bearings first.
I'm not the man to fling my sweat and thrift

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he wears his tiara erect: and still so mighty is his power, that all mankind spring at once from their beds *ὁπόταν νόμον ὄρθριον ᾄσῃ*."—Birds 489. Cf. Id. 495, 496; Wasps 100. The feminine is used because the musician in the real procession was a female; and should not have given a handle to such idle suggestions as the Scholiast's *ἀλετρὶς*, and Meineke's *μύλη*, the *hand-mill*, in support of which he cites Pherecrates apud Athenaeum, vi. p. 263, and Nicostratus, Stobaei Florileg. lxx. 12. Of course here, as in Wasps 815, the bird produced on the stage is merely a model or picture.

741. *ὄρθριον νόμον*] *The song of dawn*, from *ὄρθρος the early morn*; but of course, both here and in the passage cited in the preceding note from the Birds, the expression is a mere parody on Terpander's famous *ὄρθιος νόμος*. *ἦσαν δὲ ἑπτὰ (νόμοι) οἱ ὑπὸ Τερπάνδρου· ὧν εἷς ὄρθιος*.—Photius, s. v. *νόμος*.

742. *σκάφην λαβών*] He who has taken the *σκάφη* with the intention of bearing it as *σκαφηφόρος* in the procession. We have already seen, on 729 supra, that the *σκάφαι* were filled with *κηρία* and *πόπανα*.

746. *ἐγὼ καταθήσω*] Now another door opens, the door upon which Praxagora had stealthily scratched, supra 34, and the husband of the second woman again comes out, as he did supra 327. He is a heady and obstreperous individual, the very opposite in all respects to the tolerant and accommodating Chremes, who had from the very first expressed his willingness to adapt himself to the regulations of the new republic. See supra 472.

οὐδὲν πρὸς ἔπος οὕτως ἀνοήτως ἐκβαλῶ,
πρὶν ἂν ἐκπύθωμαι πᾶν τὸ πρᾶγμ' ὅπως ἔχει.
οὗτος, τί τὰ σκευάρια ταυτὶ βούλεται;
πότερον μετοικιζόμενος ἐξενήνοχας
αὔτ', ἢ φέρεις ἐνέχυρα θήσων; ΧΡ. οὐδαμῶς.
ΑΝ. τί δῆτ' ἐπὶ στοίχου 'στὶν οὕτως; οὔ τι μὴ
Ἱέρωνι τῷ κήρυκι πομπὴν πέμπετε;
ΧΡ. μὰ Δί', ἀλλ' ἀποφέρειν αὐτὰ μέλλω τῇ πόλει
ἐς τὴν ἀγορὰν κατὰ τοὺς δεδογμένους νόμους.
ΑΝ. μέλλεις ἀποφέρειν; ΧΡ. πάνυ γε. ΑΝ. κακοδαίμων ἄρ' εἶ
νὴ τὸν Δία τὸν σωτῆρα. ΧΡ. πῶς; ΑΝ. πῶς; ῥᾳδίως.
ΧΡ. τί δ'; οὐχὶ πειθαρχεῖν με τοῖς νόμοισι δεῖ;
ΑΝ. ποίοισιν, ὦ δύστηνε; ΧΡ. τοῖς δεδογμένοις.
ΑΝ. δεδογμένοισιν; ὡς ἀνόητος ἦσθ' ἄρα.
ΧΡ. ἀνόητος; ΑΝ. οὐ γάρ; ἠλιθιώτατος μὲν οὖν
ἁπαξαπάντων. ΧΡ. ὅτι τὸ ταττόμενον ποιῶ;
ΑΝ. τὸ ταττόμενον γὰρ δεῖ ποιεῖν τὸν σώφρονα;
ΧΡ. μάλιστα πάντων. ΑΝ. τὸν μὲν οὖν ἀβέλτερον.
ΧΡ. σὺ δ' οὐ καταθεῖναι διανοεῖ; ΑΝ. φυλάξομαι,
πρὶν ἄν γ' ἴδω τὸ πλῆθος ὅ τι βουλεύεται.
ΧΡ. τί γὰρ ἄλλο γ' ἢ φέρειν παρεσκευασμένοι
τὰ χρήματ' εἰσίν; ΑΝ. ἀλλ' ἰδὼν ἐπειθόμην.

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751. *οὐδὲν πρὸς ἔπος*] Ἀντὶ τοῦ, ὡς ἔτυχεν, ἕνεκα μηδενός.—Scholiast. *For no reason.* In the passages cited by Dr. Blaydes from Lucian's Hermotimus, 36 and Philopseudes, 1, the words have a totally different meaning, being equivalent to the Latin *nihil ad rem.*

753. *οὗτος*] Whilst he is in the midst of his soliloquy, he suddenly perceives the long row of chattels which Chremes has been ranging in the street, and calls out to know what it all means.

756. *ἐπὶ στοίχου*] Κατὰ τάξιν.—Scholiast.

757. *Ἱέρωνι τῷ κήρυκι*] Κῆρυξ οὗτος, ὅστις τὰ πιπρασκόμενα ἐκήρυττε.—Scholiast. The meaning is, "Are you sending them to be sold by public auction?" Hiero was a *praeco ad merces turbam qui cogit emendas.*—Horace, A. P. *Praeconi,* or *praeconis voci, bona subjicere* was the ordinary Roman phrase for a sale by public auction. So in Hdt. vi. 121 the words *τὰ χρήματα αὐτοῦ κηρυσσόμενα ὑπὸ τοῦ δημοσίου ὠνέεσθαι* are rightly ren-

So idly and so brainlessly away,
Before I've fathomed how the matter stands.
— You there! what means this long array of chattels?
Are they brought out because you're changing house,
Or are you going to pawn them? CHR. No. CIT. Then why
All in a row? Are they, in grand procession,
Marching to Hiero the auctioneer?
CHR. O no, I am going to bring them to the stores
For the state's use: so run the new-made laws.
CIT. (*in shrill surprise*) You are going to bring them! CHR. Yes. CIT. By Zeus the Saviour,
You're an ill-starred one! CHR. How? CIT. How? Plain enough.
CHR. What must I not, forsooth, obey the laws?
CIT. The laws, poor wretch! What laws? CHR. The new-made laws.
CIT. The new-made laws? O what a fool you are!
CHR. A fool? CIT. Well, aren't you? Just the veriest dolt
In all the town! CHR. Because I do what's ordered?
CIT. Is it a wise man's part to do what's ordered?
CHR. Of course it is. CIT. Of course it is a fool's.
CHR. Then won't you bring yours in? CIT. I'll wait awhile,
And watch the people what they're going to do.
CHR. What *should* they do but bring their chattels in
For the state's use? CIT. I SAW IT AND BELIEVED.

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dered by Schweighaeuser *bona illius per publicum praeconem venumdata.*

760. *μέλλεις ἀποφέρειν;*] The speaker asks this question in accents of shrill surprise. He can hardly believe his ears.

761. *ῥᾳδίως*] The precise meaning of *ῥᾳδίως* here is very uncertain. Le Fevre's rendering *facile dictu* has been preserved by all subsequent revisers of the Latin translation. But more probably we are to take the words *κακοδαίμων εἶ* as equivalent to "You will come to misfortune," and so, when the speaker is asked "How?" he retorts "Easily enough."

772. *ἰδὼν ἐπειθόμην*] The speaker is not applying these words *directly* to himself: he is using a proverbial expression, *When I saw it, I believed*, or, as our own proverb goes, *Seeing is believing.* For a similar use of a proverbial saying, compare Frogs 51 *κᾆτ' ἔγωγ' ἐξηγρόμην.* The word *ἐπειθόμην* is altered by Brunck into *ἂν ἐπιθόμην*, and by Dr. Blaydes into *πεισθήσομαι*, but there is really no

ΧΡ. λέγουσι γοῦν ἐν ταῖς ὁδοῖς. ΑΝ. λέξουσι γάρ.
ΧΡ. καί φασιν οἴσειν ἀράμενοι. ΑΝ. φήσουσι γάρ.
ΧΡ. ἀπολεῖς ἀπιστῶν πάντ'. ΑΝ. ἀπιστήσουσι γάρ.
ΧΡ. ὁ Ζεύς σέ γ' ἐπιτρίψειεν. ΑΝ. ἐπιτρίψουσι γάρ.
οἴσειν δοκεῖς τιν' ὅστις αὐτῶν νοῦν ἔχει;
οὐ γὰρ πάτριον τοῦτ' ἐστὶν, ἀλλὰ λαμβάνειν
ἡμᾶς μόνον δεῖ νὴ Δία· καὶ γὰρ οἱ θεοί·
γνώσει δ' ἀπὸ τῶν χειρῶν γε τῶν ἀγαλμάτων,
ὅταν γὰρ εὐχώμεσθα διδόναι τἀγαθὰ,
ἕστηκεν ἐκτείνοντα τὴν χεῖρ' ὑπτίαν,
οὐχ ὥς τι δώσοντ', ἀλλ' ὅπως τι λήψεται.
ΧΡ. ὦ δαιμόνι' ἀνδρῶν, ἔα με τῶν προὔργου τι δρᾶν.
ταυτὶ γάρ ἐστι συνδετέα. ποῦ μοὖσθ' ἱμάς;
ΑΝ. ὄντως γὰρ οἴσεις; ΧΡ. ναὶ μὰ Δία, καὶ δὴ μὲν οὖν
τωδὶ ξυνάπτω τὼ τρίποδε. ΑΝ. τῆς μωρίας,
τὸ μηδὲ περιμείναντα τοὺς ἄλλους ὅ τι
δράσουσιν, εἶτα τηνικαῦτ' ἤδη ΧΡ. τί δρᾶν;
ΑΝ. ἐπαναμένειν, ἔπειτα διατρίβειν ἔτι.
ΧΡ. ἵνα δὴ τί; ΑΝ. σεισμὸς εἰ γένοιτο πολλάκις,

justification for these corruptions of the text.

773. λέξουσι γάρ] This and the three similar ejaculations which follow are merely introduced for comic effect. The first two, indeed, "*Aye, talk they will*," and "*Aye, speak they will*," are significative of scorn and contempt. But the second two, "*Aye, disbelieve they will*," and "*Aye, destroy they will*," have not, and are not intended to have, any meaning whatever.

775. ἀπολεῖς] *You will be the death of me.*—Plutus 890.

780. τῶν ἀγαλμάτων] Ἐπειδὴ ὡς ἐπὶ τὸ πλεῖστον τὰ ἀγάλματα τῶν θεῶν ὑπτίας τὰς χεῖρας ἔχουσιν.—Scholiast. By χεῖρ' ὑπτίαν he means a hand with its palm upward, as a beggar would hold it for an alms, or an official for a bribe. It exactly answers to the χεῖρα κοίλην of Thesm. 937. We learn incidentally from Birds 518 that a sacrificer was accustomed to put a portion of the sacrificial meat into the outstretched hand of the god.

784. τῶν προὔργου τι δρᾶν] *To get on with my work.* The same language is used in Plutus 623 τι τῶν προὔργου ποιεῖν. τὰ προὔργου are *things which will advance or further the work which I have in hand.*

791. σεισμός] It was of course not

CHR. Why, in the streets they talk — CIT. Ay, talk they will.
CHR. Saying they'll bring their goods — CIT. Ay, say they will.
CHR. Zounds! you doubt everything. CIT. Ay, doubt they will.
CHR. O, Heaven confound you. CIT. Ay, confound they will.
What! think you men of sense will bring their goods?
Not they! That's not our custom: we're disposed
Rather to take than give, like the dear gods.
Look at their statues, stretching out their hands!
We pray the powers to give us all things good;
Still they hold forth their hands with hollowed palms,
Showing their notion is to take, not give.
CHR. Pray now, good fellow, let me do my work.
Hi! where's the strap? These must be tied together.
CIT. You are really going? CHR. Don't you see I'm tying
These tripods up this instant? CIT. O what folly!
Not to delay a little, and observe
What other people do, and then — CHR. And then?
CIT. Why then put off, and then delay again.
CHR. Why so? CIT. Why, if perchance an earthquake came,

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merely the Athenians who regarded an earthquake as a token of divine disapproval, requiring them to desist from the course they might then be pursuing. Some eight years before the date of this play, an earthquake had caused Agis and the Spartan army to abandon the invasion of Elis, ἄρτι γὰρ τοῦ στρατεύματος ἐν τῇ πολεμίᾳ ὄντος, καὶ κοπτομένης τῆς χώρας, σεισμὸς ἐπιγίγνεται· ὁ δ' Ἆγις, θεῖον ἡγησάμενος, ἐξελθὼν πάλιν ἐκ τῆς χώρας, διαφῆκε τὸ στράτευμα.—Xen. Hell. iii. 2. 24. About three years after the date of this play, Agesipolis, invading Argos, managed to disregard the warning of a σεισμός; but even he was compelled to abandon his enterprise on the occurrence of a second warning, this time by πῦρ ἀπότροπον.—Id. iv. 7. 4–7. And see Thucydides, iii. 89. But these διοσημίαι are more frequently noticed as breaking up a popular assembly. See Schōman (De Comitiis, i. 13), who refers to Thuc. v. 45; Plutarch, Nicias, chap. x; Acharnians 171; Clouds 580–7. That at Rome, too, thunder put an end to a meeting is well known from the story of the tribune Apuleius Saturninus. When he was endeavouring, with the aid of the country tribes, to force his revolutionary measures through the Assembly, ὁ πολιτικὸς ὄχλος ἐβόα, ὡς γενο-

ἢ πῦρ ἀπότροπον, ἢ διάξειεν γαλῆ,
παύσαιντ' ἂν εἰσφέροντες, ὦμβρόντητε σύ.
ΧΡ. χαρίεντα γοῦν πάθοιμ' ἄν, εἰ μὴ 'χοιμ' ὅποι
ταῦτα καταθείην. ΑΝ. μὴ γὰρ οὐ λάβοις ὅποι.
θάρρει, καταθήσεις, κἂν ἔνης ἔλθῃς. ΧΡ. τιή;
ΑΝ. ἐγᾦδα τούτους χειροτονοῦντας μὲν ταχὺ,
ἅττ' ἂν δὲ δόξῃ, ταῦτα πάλιν ἀρνουμένους.
ΧΡ. οἴσουσιν, ὦ τᾶν. ΑΝ. ἢν δὲ μὴ κομίσωσι, τί;
ΧΡ. ἀμέλει κομιοῦσιν. ΑΝ. ἢν δὲ μὴ κομίσωσι, τί;
ΧΡ. μαχούμεθ' αὐτοῖς. ΑΝ. ἢν δὲ κρείττους ὦσι, τί;
ΧΡ. ἄπειμ' ἐάσας. ΑΝ. ἢν δὲ κωλύσωσι, τί;

μένης ἐν ἐκκλησίᾳ βροντῆς, ὅθεν οὐ θέμις ἐστὶ Ῥωμαίοις οὐδὲν ἔτι κυροῦν. And Marius, on taking the oath to obey the law, observed that it would be easy subsequently to show that a law, *πρὸς βίαν τε καὶ βροντῆς ὠνομασμένης κεκυρωμένος παρὰ τὰ πάτρια*, was no law at all.—Appian, De Bell. Civ. i. 30. *εἰ πολλάκις* *if perchance*, infra 1105; Plato's Phaedo, chap. iv (twice), and very frequently elsewhere.

792. *πῦρ ἀπότροπον*] *Lightning.* It derives its epithet *ἀπότροπον* from the notion that where the fire of God, *πῦρ Διὸς*, had fallen, the foot of man must never tread: *τὰ βαλλόμενα τοῖς κεραυνοῖς ἀνέμβατα μένει χωρία.*—Plutarch, Pyrrhus, chap. xxix. In like manner it was believed that neither dog nor bird of prey would approach a body struck by lightning, *δοκοῦσι καὶ κύνες καὶ ὄρνιθες ἀπέχεσθαι τῶν διοβλήτων σωμάτων*; and such bodies were often neither burned nor buried, but fenced round, and left on the spot.—Id. Symposiacs, iv. 2. 3. From subjects so serious as the earthquake and the thunderbolt, the speaker descends to a ridiculous superstition, "*if a marten cat run across the way.*" Kuster refers to Theophrastus, Charact. xvi, *περὶ δεισιδαιμονίας*, where it is said of the superstitious man, *καὶ τὴν ὁδὸν ἐὰν παραδράμῃ γαλῆ, μὴ πρότερον πορευθῆναι, ἕως διεξέλθῃ τις, ἢ λίθους τρεῖς ὑπὲρ τῆς ὁδοῦ διαβάλῃ.* See also Frogs 196.

795. *οὐ λάβοις ὅποι*] The speaker's meaning is clear enough, but nothing can be more obscure than the words in which he expresses it. He is still harping on the distinction between *giving* and *taking*, on which he has been dwelling with such relish, supra 778–783. And so, when Chremes talks of *giving* in his goods to the public stores, he retorts, "You mean, *to receive*, don't you?" But it is difficult to extract this or any other meaning from the words in the text, unless indeed we are to assume (which to my mind is impossible) that he is merely substituting *λάβοις* or *λάβῃς* for the other's *καταθείην*, and leaving the *ὅποι* unchanged, though

Or lightning fell, or a cat cross the street,
They'll soon cease bringing in, you blockhead you!
CHR. A pleasant jest, if I should find no room
To bring my chattels! CIT. To RECEIVE, you mean.
'Twere time to bring them, two days hence. CHR. How mean you?
CIT. I know these fellows; voting in hot haste,
And straight ignoring the decree they've passed.
CHR. They'll bring them, friend. CIT. But if they don't, what then?
CHR. No fear; they'll bring them. CIT. If they don't, what then?
CHR. We'll fight them. CIT. If they prove too strong, what then?
CHR. I'll leave them. CIT. If they won't be left, what then?

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as inappropriate to *λάβοις* as it was suitable to *καταθείην*. It seems to me that the right expression would be either *οὐχ ὁπόθεν λάβοις* or *λάβῃς* (this I see has also occurred to Dr. Blaydes) or *μὴ γὰρ ὅπου λαβεῖν ἔχοις*. But this is purely conjectural, and does not justify an alteration of the text.

796. *ἔνης*] *The day after to-morrow*. *εἰς τρίτην*.—Scholiast, Harpocration, Suidas. *τὸ μετὰ τὴν αὔριον*.—Hesychius.

797. *τούτους*] He points to the audience as representing the *Ἀθηναίους ταχυβούλους* and *μεταβούλους*; quick to make up their minds, and quick to change their minds; ever ready to pass a resolution, and equally ready to ignore it when passed. "Were any man to peruse the resolutions ye have voted," says Demosthenes (De Syntaxi, 35), "and then go through the deeds ye have done, nothing would persuade him that the resolutions and the deeds were those of the same people. Ye vote resolutions which are just and noble and worthy of Athens, but ye do not follow them up by a single deed."

800. *κομίσωσι*] The repetition of this question, though a stumbling-block to some, seems not only natural but necessary. The speaker would not go on to a fresh question whilst the first remained unanswered. "But what if they don't bring them?" "They're sure to bring them." "Well, but what if they DON'T, I say."

802. *κωλύσωσι*] All the manuscripts and editions have *πωλῶσ' αὐτά*, *sell the things*, a remark which nobody has attempted to explain, and which does not seem to admit of any satisfactory explanation. I have ventured to substitute *κωλύσωσι*, which is what the context requires, and is to some extent confirmed by the Scholiast on 862 infra, where see the note. The thread of the dialogue is as follows: "They'll bring them sure enough." "But what if they don't?" "We'll fight and compel them." "What if they are the stronger?" "I'll leave them and walk off." "What if

ΧΡ. διαρραγείης. ΑΝ. ἢν διαρραγῶ δέ, τί;
ΧΡ. καλῶς ποιήσεις. ΑΝ. σὺ δ' ἐπιθυμήσεις φέρειν;
ΧΡ. ἔγωγε· καὶ γὰρ τοὺς ἐμαυτοῦ γείτονας
ὁρῶ φέροντας. ΑΝ. πάνυ γ' ἂν οὖν Ἀντισθένης
αὔτ' εἰσενέγκοι· πολὺ γὰρ ἐμμελέστερον
πρότερον χέσαι πλεῖν ἢ τριάκονθ' ἡμέρας.
ΧΡ. οἴμωζε. ΑΝ. Καλλίμαχος δ' ὁ χοροδιδάσκαλος
αὐτοῖσιν εἰσοίσει τί; ΧΡ. πλείω Καλλίου.
ΑΝ. ἅνθρωπος οὗτος ἀποβαλεῖ τὴν οὐσίαν.
ΧΡ. δεινά γε λέγεις. ΑΝ. τί δεινόν; ὥσπερ οὐχ ὁρῶν
ἀεὶ τοιαῦτα γιγνόμενα ψηφίσματα.
οὐκ οἶσθ' ἐκεῖν' οὔδοξε, τὸ περὶ τῶν ἁλῶν;
ΧΡ. ἔγωγε. ΑΝ. τοὺς χαλκοῦς δ' ἐκείνους ἡνίκα
ἐψηφισάμεσθ', οὐκ οἶσθα; ΧΡ. καὶ κακόν γέ μοι
τὸ κόμμ' ἐγένετ' ἐκεῖνο. πωλῶν γὰρ βότρυς

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they won't let you walk off?" To this Chremes has no reply ready.

807. πολὺ γὰρ ἐμμελέστερον] *It would be far more to his taste.* "Multo sane lepidius ei videretur plus quam triginta dies prius cacare."—Brunck. And yet he would be suffering pain all that time. See supra 366. The expression πλεῖν ἢ τριάκονθ' ἡμέρας is repeated from Acharnians 858. The πάνυ in the line above is, of course, as Bergler remarked, merely ironical. And Paulmier and others infer from this passage, perhaps rightly, that Antisthenes was a man of niggardly spirit, always very unwilling to part with his property.

809. Καλλίμαχος] Οὗτος πένης, says the Scholiast. But, poor as he was, he yet had more goods to bring in than the once wealthy and luxurious Callias (son of Hipponicus), who, having inherited a colossal fortune, had wasted his substance in riotous living. More than twenty years ago he had begun to "shed his feathers" (Birds 283, 284); but he cannot even yet have reached the utterly destitute condition in which he died, since we find him shortly afterwards in command of an Athenian contingent at Corinth.—Xen. Hell. iv. 5. 13. And about six years later, Lysias, in the matter of the estate of Aristophanes (50), says that the grandfather of Callias assessed the rateable value of his estate at 200 talents, and that Callias himself, on his father's death, was esteemed the richest man in Hellas; and yet the rateable value of his whole estate did not then amount to two talents.

CHR. Go, hang yourself. CIT. And if I do, what then?
CHR. 'Twere a good deed. CIT. You are really going to bring them?
CHR. Yes, that's exactly what I'm going to do.
I see my neighbours bringing theirs. CIT. O ay,
Antisthenes for instance. Heavens, he'd liefer
Sit on the stool for thirty days and more.
CHR. Be hanged! CIT. Well but Callimachus the poet,
What will *he* bring them? CHR. More than Callias can.
CIT. Well, here's a man will throw away his substance.
CHR. That's a hard saying. CIT. Hard? when every day
We see abortive resolutions passed!
That vote about the salt, you mind *that*, don't you?
CHR. I do. CIT. And how we voted, don't you mind,
Those copper coins. CHR. And a bad job for me
That coinage proved. I sold my grapes, and stuffed

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811. *ἄνθρωπος οὗτος*] This is a sort of soliloquy, like the corresponding line in Wasps 168 *ἄνθρωπος οὗτος μέγα τι δρασείει κακόν*.

813. *τοιαῦτα ψηφίσματα*] Resolutions eagerly voted by the Assembly, and presently rescinded or ignored. He gives three instances: (1) the case of the salt, (2) the case of the bronze coinage, and (3) the case of the property tax. We know nothing of any of these *ψηφίσματα*, except what we are told in the present passage, or may infer from the language used.

814. *περὶ τῶν ἁλῶν*] It is impossible to tell whether this was a tax upon salt, or an attempt to lower its price. The Scholiast takes the latter view, *ἐψηφίσαντο γὰρ αὐτοὺς εὐωνοτέρους εἶναι, καὶ τὸ ψήφισμα ἄκυρον γέγονε*. And his statement is generally accepted. In either case the resolution failed to effect its purpose.

815. *χαλκοῦς*] The expression *ἔναγχος*, *quite recently*, with which the case of the property tax is ushered in (823 infra), shows that the case of the bronze coinage belonged to an earlier date; and no doubt the speaker is referring, as Kuster pointed out, to the bronze coins issued in the archonship of Callias (the Callias who followed Antigenes), very shortly before the exhibition of the Frogs of Aristophanes. See the notes on the antepirrhema of that play. They were issued because the supply of silver from the mines of Laureium was stopped by the presence of the Lacedaemonian garrison at Deceleia, and were doubtless called in soon after the war was

μεστὴν ἀπῆρα τὴν γνάθον χαλκῶν ἔχων,
κἄπειτ' ἐχώρουν εἰς ἀγορὰν ἐπ' ἄλφιτα.
ἔπειθ' ὑπέχοντος ἄρτι μου τὸν θύλακον,
ἀνέκραγ' ὁ κῆρυξ, μὴ δέχεσθαι μηδένα
χαλκοῦν τὸ λοιπόν· ἀργύρῳ γὰρ χρώμεθα.
AN. *τὸ δ' ἔναγχος οὐχ ἅπαντες ἡμεῖς ὤμνυμεν*
τάλαντ' ἔσεσθαι πεντακόσια τῇ πόλει
τῆς τεσσαρακοστῆς, ἣν ἐπόρισ' Εὐριπίδης;
κεὐθὺς κατεχρύσου πᾶς ἀνὴρ Εὐριπίδην·
ὅτε δὴ δ' ἀνασκοπουμένοις ἐφαίνετο
ὁ Διὸς Κόρινθος καὶ τὸ πρᾶγμ' οὐκ ἤρκεσεν,
πάλιν κατεπίττου πᾶς ἀνὴρ Εὐριπίδην.

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closed, and the fountain of silver was again in flow.

818. *τὴν γνάθον*] That it was the custom of the Athenians to carry money in their mouths is, of course, well known. See Wasps 791 and the note there. *ἀπῆρα*, *I made off*.

825. *τεσσαρακοστῆς . . . Εὐριπίδης*] *Οὗτος ἔγραψε τεσσαρακοστὴν εἰσενεγκεῖν ἀπὸ τῆς οὐσίας εἰς τὸ κοινόν.*—Scholiast. That this *τεσσαρακοστὴ* was, as the Scholiast says, a direct property tax of 2½ per cent., just as the *πεντεκοστιοστὴ* mentioned infra 1007 was a direct property tax of one-fifth of a unit per cent. on the taxable capital is, in my judgement, absolutely certain. No other percentage could have been expected to raise the enormous sum of 500 talents; whilst a property tax of one-fortieth would not exceed an income tax for one year of 6*s*. in the £. Mr. Grote's objections (History of Greece, chap. lxxv) rest on no substantial foundation. He says that "on one occasion (De Symmoriis, sec. 33) Demosthenes alludes to a proposition for raising 500 talents by direct property tax as something extravagant, which the Athenians would not endure to hear mentioned." But this is not so. Demosthenes says that the Athenians would not stand a direct property tax of one-twelfth (which would be required to raise 500 talents). He does not suggest that they would not stand a direct property tax of one-fortieth, which was the proposal of Euripides: on the contrary, he speaks of a tax of one-fiftieth as if it would create no difficulty whatever. It seems to me that Euripides (whether a son of the great poet or some other Athenian of the same name) was one of the officers (*πορισταὶ*) whose duty it was both to devise and levy taxes (see the note on Frogs 1505): that there had arisen some urgent necessity for 500 talents, possibly on account of the expenses

My cheek with coppers; then I steered away
And went to purchase barley in the market;
When just as I was holding out my sack,
The herald cried, *No copper coins allowed!*
Nothing but silver must be paid or taken!

CIT. Then that late tax, the two-and-a-half per cent.,
Euripides devised, weren't we all vowing
'Twould yield five hundred talents to the state?
Then every man would gild Euripides.
But when we reckoned up, and found the thing
A Zeus's Corinth, and no good at all,
Then every man would tar Euripides.

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incurred by reason of the Anti-Spartan League: that Euripides proposed to meet this need by a property tax of 2½ per cent.; that the people were overjoyed to think that they could get out of their difficulties by so small a sacrifice; that the tax was accordingly voted, and Euripides proceeded to assess it; but that, no sufficient allowance having been made for the vast decrease of taxable capital which had followed the disastrous termination of the Peloponnesian War, it was found that a tax of 2½ per cent. would be quite inadequate (*οὐκ ἤρκεσεν*) to realize anything like the amount required; and that thereupon the popular feeling ran high against the financier who proposed it. Very possibly at *that* time, as in the time of Demosthenes, it would have required a tax of one-twelfth, and not merely of one-fortieth, to raise 500 talents. This ψήφισμα therefore became one of those which were passed and bare no fruit.

826. *κατεχρύσου*] *Καταχρυσοῦν μεταφορικῶς ληπτέον ἀντὶ τοῦ ἐπαινεῖν, μεγαλύνειν, εἰς μέγεθος αἴρειν. τὸ δὲ ἐναντίον, καταπιττοῦν ἀντὶ τοῦ εὐτελίζειν, λοιδορεῖν, κακολογεῖν.*—Bisetus.

828. *ὁ Διὸς Κόρινθος*] The origin of this proverbial expression is explained in the note on Frogs 439, to which the reader is referred. Here it will be sufficient to say that the words *ὁ Διὸς Κόρινθος* (Corinthus, son of Zeus, the eponymous founder of Corinth) were used over and over again, by way of menace, to the revolted Megarians by the Corinthian ambassadors, till the Megarians rose up, defeated the Corinthians and secured their own independence. Hence the words became a proverbial expression applicable either to wearisome iteration, as in the Frogs, or to grand professions which are not justified by the result, as in the present passage.

ΧΡ. *οὐ ταυτὸν, ὦ τᾶν. τότε μὲν ἡμεῖς ἤρχομεν,*
νῦν δ' αἱ γυναῖκες. ΑΝ. *ἅς γ' ἐγὼ φυλάξομαι*
νὴ τὸν Ποσειδῶ μὴ κατουρήσωσί μου.
ΧΡ. *οὐκ οἶδ' ὅ τι ληρεῖς. φέρε σὺ τἀνάφορον ὁ παῖς.*
ΚΗ. *ὦ πάντες ἀστοὶ, νῦν γὰρ οὕτω ταῦτ' ἔχει,*
χωρεῖτ', ἐπείγεσθ' εὐθὺ τῆς στρατηγίδος,
ὅπως ἂν ὑμῖν ἡ τύχη κληρουμένοις
φράσῃ καθ' ἕκαστον ἄνδρ' ὅποι δειπνήσετε·
ὡς αἱ τράπεζαί γ' εἰσὶν ἐπινενησμέναι
ἀγαθῶν ἁπάντων καὶ παρεσκευασμέναι,
κλῖναί τε σισυρῶν καὶ δαπίδων νενασμέναι.
κρατῆρας ἐγκιρνᾶσιν, αἱ μυροπώλιδες
ἑστᾶσ' ἐφεξῆς· τὰ τεμάχη ῥιπίζεται,
λαγῷ' ἀναπηγνύασι, πόπανα πέττεται,
στέφανοι πλέκονται, φρύγεται τραγήματα,
χύτρας ἔτνους ἕψουσιν αἱ νεώταται·
Σμοῖος δ' ἐν αὐταῖς ἱππικὴν στολὴν ἔχων
τὰ τῶν γυναικῶν διακαθαίρει τρυβλία.

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830. *οὐ ταυτόν*] *The cases are not analogous.*

831. *ἅς γ' ἐγώ*] This is of course intended merely to express the speaker's contempt for the sex. Men are accustomed *καταχρυσοῦν* and *καταπιττοῦν*, women, he thinks, are fit only *κατουρεῖν*. Therefore he will give them as wide a berth as possible.

833. *τἀνάφορον*] The yoke for carrying burdens. See Frogs 8, where the Scholiast gives precisely the same definition as here, *ξύλον ἀμφίκοιλον, ἐν ᾧ τὰ φορτία ἐξαρτήσαντες οἱ ἐργάται βαστάζουσι.*

834. Κῆρυξ] A crier enters to summon all the citizens to the state banquet: *νῦν γὰρ οὕτω ταῦτ' ἔχει*, he says, meaning that under the old democracy only a few distinguished guests were entertained by the state in the Prytaneum; but now the invitation is extended to every citizen. Some would change *κῆρυξ* into *κηρύκαινα*, referring to 718 above; but there the crieress was to be the immediate personal assistant of Praxagora. That she was not going to dispense with the services of men generally is shown by the *ὁ τὴν μᾶζαν φέρων* of 851 infra; and the present speech is plainly that of a man, and not of a woman.

837. *ὅποι*] This is the reading of the best MSS. and of almost all the editions. Brunck introduced *ὅπου* from the only

CHR. But times have altered; then the men bare sway,
'Tis now the women. CIT. Who, I'll take good care,
Shan't try on *me* their little piddling ways.
CHR. You're talking nonsense. Boy, take up the yoke.
CRIER. O all ye citizens (for now 'tis thus),
Come all, come quick, straight to your chieftainess.
There cast your lots; there fortune shall assign
To every man his destined feasting-place.
Come, for the tables now are all prepared
And laden heavily with all good things:
The couches all with rugs and cushions piled!
They're mixing wine: the perfume-selling girls
Are ranged in order: collops on the fire:
Hares on the spit; and in the oven, cakes;
Chaplets are woven: comfits parched and dried.
The youngest girls are boiling pots of broth;
And there amongst them, in his riding-suit,
The gallant Smoius licks their platters clean.

MS. with which he was acquainted containing this part of the play, and has been followed by a few editors; but *ὅποι* is doubtless correct in the sense of *whither ye shall go and dine.* Cf. Eur. Bacchae 184 *ποῖ δεῖ χορεύειν; ποῖ καθιστάναι πόδα*; and Elmsley's note there.

838. *ἐπινενησμέναι*] *Νενησμέναι* from *νέω to heap, νενασμέναι* from *νάσσω to press.*

840. *σισυρῶν*] *Τῶν μαλλωτῶν στρωμάτων. δαπίδων δὲ τῶν ταπήτων.*—Scholiast.

842. *ῥιπίζεται*] *Ἀντὶ τοῦ ὀπτᾶται. τὸ γὰρ πῦρ οἱ ἄνθρωποι ἐρρίπιζον, ἵνα ὀπτήσωσιν.*—Scholiast. The *ῥιπὶς* was a fan, which played the part of the modern bellows (as we still say, to *fan* the fire). See Pollux, x, segm. 94, and the commentators there. So in Acharnians. 665-670, the Chorus pray that the Muse will come to them keen and bright, "As the spark leaps up from the oakwood ashes, stirred by the breath of the fan" (Rudd). *ἐρεθιζόμενος οὐρίᾳ ῥιπίδι.* The meaning here is that the fish-cutlets are broiling on a well-fanned fire.

846. *Σμοῖος*] *Κύριον ὄνομα, αἰσχροποιὸς εἰς γυναῖκας.*—Scholiast. A double meaning runs through lines 845-847, for Bergler is no doubt correct in saying that Smoius is charged with the same bestiality which, a generation earlier, was attributed to the filthy Ariphrades (Knights 1285, Wasps 1283, Peace 885),

Γέρων δὲ χωρεῖ χλανίδα καὶ κονίποδα
ἔχων, καχάζων μεθ' ἑτέρου νεανίου·
ἐμβὰς δὲ κεῖται καὶ τρίβων ἐρριμμένος.
πρὸς ταῦτα χωρεῖθ', ὡς ὁ τὴν μᾶζαν φέρων
ἕστηκεν· ἀλλὰ τὰς γνάθους διοίγνυτε.
ΑΝ. οὐκοῦν βαδιοῦμαι δῆτα. τί γὰρ ἕστηκ' ἔχων
ἐνταῦθ', ἐπειδὴ ταῦτα τῇ πόλει δοκεῖ;
ΧΡ. καὶ ποῖ βαδιεῖ σὺ μὴ καταθεὶς τὴν οὐσίαν;
ΑΝ. ἐπὶ δεῖπνον. ΧΡ. οὐ δῆτ', ἤν γ' ἐκείναις νοῦς ἐνῇ,
πρὶν ἄν γ' ἀπενέγκῃς. ΑΝ. ἀλλ' ἀποίσω. ΧΡ. πηνίκα;
ΑΝ. οὐ τοὐμὸν, ὦ τᾶν, ἐμποδὼν ἔσται. ΧΡ. τί δή;
ΑΝ. ἑτέρους ἀποίσειν φήμ' ἔθ' ὑστέρους ἐμοῦ.
ΧΡ. βαδιεῖ δὲ δειπνήσων ὅμως; ΑΝ. τί γὰρ πάθω;
τὰ δυνατὰ γὰρ δεῖ τῇ πόλει ξυλλαμβάνειν
τοὺς εὖ φρονοῦντας. ΧΡ. ἢν δὲ κωλύσωσι, τί;
ΑΝ. ὁμόσ' εἶμι κύψας. ΧΡ. ἢν δὲ μαστιγῶσι, τί;
ΑΝ. καλούμεθ' αὐτάς. ΧΡ. ἢν δὲ καταγελῶσι, τί;
ΑΝ. ἐπὶ ταῖς θύραις ἑστὼς ΧΡ. τί δράσεις; εἰπέ μοι.

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the ἴτνους χύτρας here being equivalent to the ζωμὸν of Peace 885; the τρυβλία signifying, as Brunck observes, τὰ τῶν γυναικῶν αἰδοῖα; and the ἱππικὴν στολὴν involving an allusion of the same kind as the Ἱππίου τυραννίδα of Wasps 502.

848. Γέρων] Dindorf observes that Geron occurs in some inscriptions as a proper name, and it is unquestionably so used here; but the bearer of the name was undoubtedly a γέρων, a shabby old fellow who, having been rigged out in a new suit of clothes from the public stores, now fancies himself a youth again, and struts about, joking and laughing, with "another youth."

850. ἐμβὰς, τρίβων] Which he formerly used. As to ἐμβὰς see the note on 845 supra. In his speech, "In the matter of the estate of Dicaeogenes," 20, Isaeus says that a claimant who had reduced Cephisodotus to penury by unjustly depriving his cousin, the mother of Cephisodotus, of her share in the estate, now upbraided Cephisodotus ὅτι ἐμβάδας καὶ τριβώνια φορεῖ, ὥσπερ ἀδικούμενός τι εἰ ἐμβάδας Κηφισόδοτος φορεῖ, ἀλλ' οὐκ ἀδικῶν ὅτι, ἀφελόμενος αὐτὸν τὰ ὄντα, πένητα πεποίηκεν. And cf. Plutus, 842, 847.

860. τί γὰρ πάθω;] *Quid enim faciam?* Cf. Birds 1432 τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι. So long as it was a question of giving up his private property,

There Geron too, in dainty robe and pumps,
His threadbare cloke and shoon discarded now,
Struts on, guffawing with another lad.
Come, therefore, come, and quickly: bread in hand
The pantler stands; and open wide your mouths.

CIT. I'll go, for one. Why stand I idly here,
When thus the city has declared her will?
CHR. Where will *you* go? You haven't brought your goods.
CIT. To supper. CHR. Not if they've their wits about them
Until you've brought your goods. CIT. I'll bring them. CHR. When?
CIT. My doings won't delay the job. CHR. Why not?
CIT. Others will bring them later still than I.
CHR. You are going to supper? CIT. What am I to do?
Good citizens must needs support the state
As best they can. CHR. If they say no, what then?
CIT. At them, head foremost. CHR. If they strike, what then?
CIT. Summon the minxes. CHR. If they jeer, what then?
CIT. Why then I'll stand beside the door, and — CHR. What?

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he held it the part of a fool to obey the behests of the law, supra 768. But now that it has become a question of attending the banquet, he remembers that it is the duty of all well-disposed citizens (*τοὺς εὖ φρονοῦντας*) to support the institutions of their country. He has no alternative; whether he like it or not, he must needs obey.

862. *ἢν δὲ κωλύσωσι, τί;*] Chremes commences his little string of repartees with the very question with which the second speaker had concluded his. And this is, I think, the meaning of the Scholium, *ἐξ ὧν πρώην ὁ μὴ βουλόμενος τὴν οὐσίαν καταθεῖναι* (i.e. the second speaker) *ἐπηρώτα*.

864. *καταγελῶσι*] *If they laugh to scorn your threats of a summons?* The thread of this short dialogue is as follows: "I must do what the State orders." "What if the women will not let you?" "At them, head foremost." "What if they repel you with blows?" "I'll go to law, I'll summon them." "What if they laugh your summons to scorn?" Bergk, apparently not perceiving the continuity of the dialogue, would destroy it by substituting, out of his own head, *κἀπελῶσι* for *καταγέλωσι*. I cannot help thinking that if all the MSS. had read *κἀπελῶσι*, the genius of a Bentley or a Porson would have been equal to restoring *καταγελῶσι*.

ΑΝ. *τῶν εἰσφερόντων ἁρπάσομαι τὰ σιτία.*
ΧΡ. *βάδιζε τοίνυν ὕστερος· σὺ δ', ὦ Σίκων*
καὶ Παρμένων, αἴρεσθε τὴν παμπησίαν.
ΑΝ. *φέρε νυν ἐγώ σοι ξυμφέρω.* ΧΡ. *μή, μηδαμῶς.*
δέδοικα γὰρ μὴ καὶ παρὰ τῇ στρατηγίδι,
ὅταν κατατιθῶ, προσποιῇ τῶν χρημάτων.
ΑΝ. *νὴ τὸν Δία δεῖ γοῦν μηχανήματός τινος,*
ὅπως τὰ μὲν ὄντα χρήμαθ' ἕξω, τοῖσδε δὲ
τῶν ματτομένων κοινῇ μεθέξω πως ἐγώ.
ὀρθῶς ἔμοιγε φαίνεται· βαδιστέον
ὁμόσ' ἐστὶ δειπνήσοντα κοὐ μελλητέον.

(ΧΟΡΟΥ.)

ΓΡ. Α. *τί ποθ' ἄνδρες οὐχ ἥκουσιν; ὥρα δ' ἦν πάλαι·*
ἐγὼ δὲ καταπεπλασμένη ψιμυθίῳ

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868. *παμπησίαν*] Τὴν πᾶσαν κτῆσιν—Scholiast. *παγκτησίαν*—Photius, Eustathius (on Od. iv. 413). *τὴν ὁλοκλήρίαν τὴν ὅλην κτῆσιν, παρὰ τὸ πάω, τουτέστι, κτῶμαι*—Le Fevre. It is a *vox Tragica*, says Brunck, referring to Aesch. Septem 813; Eur. Ion 1305.

872. *μηχανήματος*] Chremes goes off to deposit his chattels, and share in the public entertainment. The other, left behind, endeavours to excogitate a scheme by which he also may share in the feast, and yet not deposit his chattels. His exclamation shows that he has hit upon a plan, the particulars of which he does not divulge, but which he hopes may accomplish his purpose, and away he goes after his companion.

876. *δειπνήσοντα*] The accusative is used, says Dr. Blaydes, "quasi praecessisset non *βαδιστέον* sed *βαδίζειν χρή*." Cf. Birds 1237. After this line, as after 729 supra, the Ravenna MS. inserts ΧΟΡΟΥ, showing that the scene of the Two Citizens, which is now followed without any interval by the scene of the Three Hags, was formerly separated from it by a choral ode. Judging from analogy we may suppose it to have been a strophe, to an antistrophe separating the scene of the Three Hags from the entrance of Praxagora's handmaiden; but if there ever was an antistrophe after line 1111, it has absolutely disappeared, and "left not a wrack behind." Even the ΧΟΡΟΥ of the Ravenna MS. is wanting there.

877. *τί ποθ' ἄνδρες*] The scenery seems to have remained unchanged throughout the play; and Blepyrus comes out of the central house at 1128 infra, just as he has already done at 311 and 520 supra. But the houses on either side, hitherto the residences of Chremes and

CIT. Seize on the viands as they bear them in.
CHR. Come later then. Now Parmeno and Sicon
Take up my goods and carry them along.
CIT. I'll help you bring them. CHR. Heaven forbid! I fear
That when I'm there, depositing the goods
Beside the chieftainess, you'll claim them yours.
CIT. (*alone*) Now must I hatch some crafty shrewd device
To keep my goods, and yet secure a part
In all these public banquets, like the rest.
Hah! Excellent! 'Twill work. Away! Away!
On to the banquet-hall without delay.

(*Here again was a choral song, now lost.*)

HAG. Why don't the fellows come? The hour's long past:
And here I'm standing, ready, with my skin

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the Second Woman respectively, have changed their occupants; and one of them has become the abode of an ancient Hag and a young girl. It is the case contemplated in Praxagora's speech, supra 693-701, but the proceedings do not exactly follow the lines there shadowed out. For one thing, both the girl and her young lover are in full revolt against the regulations of Praxagora. For another, no Gaffer Hobnail, no snub-nosed Lysicrates, comes to claim precedence over the youth. It is difficult to feel absolute certainty as to the stage arrangements, but in my judgement the Hag is peeping out through the half-closed door (Peace 980, 1), whilst the girl is looking from the window overhead. The contention between the two could hardly have been carried on, had the girl been standing in one of the balconies (*menianorum*) which, according to Vitruvius (v. 6, ed Schneider), formed part of the stock scenery of the comic stage: and indeed such balconies are never mentioned in the Comedies of Aristophanes, and were probably a later invention.

878. ψιμυθίῳ] *White lead*; the Latin *cerussa*, the *ceruse* of our old dramatists, by the use of which women acquired a whiter and more delicate complexion "Cerussata timet Sabella solem."—Martial, ii. 41. 12. "'Tis the sun Hath given some little taint unto the ceruse."—Ben Jonson's Sejanus, ii. 1. See Pliny, xxxiv. 55. In 1072 infra another Hag is described as ἀνάπλεως ψιμυθίου. And in some lines, preserved by Athenaeus, xiii. 6, from the "Wreath-sellers" of Eubulus (to which Bergler refers), harlots are described in both ways as περιπεπλασμέναι ψιμυθίοις and ἀνάπλεῳ ψιμυθίου, doubtless a reminiscence of

ἕστηκα καὶ κροκωτὸν ἠμφιεσμένη,
ἀργὸς, μινυρομένη τι πρὸς ἐμαυτὴν μέλος,
παίζουσ᾽, ὅπως ἂν περιλάβοιμ᾽ αὐτῶν τινὰ
παριόντα. Μοῦσαι, δεῦρ᾽ ἴτ᾽ ἐπὶ τοὐμὸν στόμα,
μελύδριον εὑροῦσαί τι τῶν Ἰωνικῶν.

ΜΕΙΡΑΞ. *νῦν μέν με παρακύψασα προὔφθης, ὦ σαπρά.*
ᾤου δ᾽ ἐρήμας, οὐ παρούσης ἐνθάδε
ἐμοῦ, τρυγήσειν καὶ προσάξεσθαί τινα
ᾄδουσ᾽· ἐγὼ δ᾽, ἢν τοῦτο δρᾷς, ἀντᾴσομαι.
κεἰ γὰρ δι᾽ ὄχλου τοῦτ᾽ ἐστὶ τοῖς θεωμένοις,
ὅμως ἔχει τερπνόν τι καὶ κωμῳδικόν.

ΓΡ. Α. *τούτῳ διαλέγου κἀποχώρησον· σὺ δὲ,*
φιλοττάριον αὐλητὰ, τοὺς αὐλοὺς λαβὼν
ἄξιον ἐμοῦ καὶ σοῦ προσαύλησον μέλος.

(*ᾄδει ἡ γραῦς.*)

εἴ τις ἀγαθὸν βούλεται πα-
θεῖν τι, παρ᾽ ἐμοὶ χρὴ καθεύδειν.

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the present scene. "A harlot's cheek, beautied with plastering art."—Hamlet, iii. 1. Kuster refers to the sixth epigram of Lucian in the Anthology,

μὴ τοίνυν τὸ πρόσωπον ἅπαν ψιμύθῳ κατάπλαττε
ὥστε προσωπεῖον, κοὐχὶ πρόσωπον ἔχειν.
οὐδὲν γὰρ πλέον ἐστί. τί μαίνεαι; οὔποτε φῦκος
καὶ ψίμυθος τεύξει τὴν Ἑκάβην Ἑλένην.

And see the note on 929 infra.

883. Ἰωνικῶν] Τῶν τρυφηλῶν· Ἴωνες *γὰρ τρυφηλοί.*—Scholiast. No authorities need be cited to show that the epithet "Ionian," in this connexion, signifies everything that is soft, voluptuous, and dissolute. Cf. infra 918; Thesm. 163; Athenaeus, xii. chaps. 28-31; Harpocration and Hesychius, s v.; Horace, Odes, iii. 6. 21. The historian Satyrus, remarking that Alcibiades excelled everybody in everything, says that he excelled the Ionians in luxury, the Thebans in gymnastics, the Thessalians in horsemanship, the Spartans in endurance, the Thracians in hard drinking; *ἐν Ἰωνίᾳ μὲν ὤν, Ἰώνων ἐφαίνετο τρυφερώτερος.*—Athenaeus, xii. 47. Up to this point the Hag alone has made her appearance, but now the girl looks out from the window above.

885. *ἐρήμας τρυγήσειν*] Scilicet *ἀμπέλους.* We have already met with this proverbial expression in Wasps 634.

Plastered with paint, wearing my yellow gown,
Humming an amorous ditty to myself,
Trying, by wanton sportiveness, to catch
Some passer-by. Come, Muses, to my lips,
With some sweet soft Ionian roundelay.

GIRL. This once then, Mother Mouldy, you've forestalled me,
And peeped out first; thinking to steal my grapes,
I absent; aye, and singing to attract
A lover; sing then, and I'll sing against you.
For this, even though 'tis irksome to the audience,
Has yet a pleasant and a comic flavour.

HAG. Here, talk to this, and vanish: but do you,
Dear honey piper, take the pipes and play
A strain that's worthy you, and worthy me.
(*singing*) Whoever is fain love's bliss to attain,
Let him hasten to me, and be blest;

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888. *δι' ὄχλου*] This self-depreciation, like the common *I have already detained you too long* of our platform speakers, was no doubt intended merely to elicit from the audience a counter expression of encouragement. The words are used in precisely the same manner by the Athenian orator in Thuc. i. 73.

890. *τούτῳ*] *Τῷ αἰδοίῳ.*—Scholiast, referring no doubt to a *δερμάτινον αἰδοῖον*, a *penem scorteum*, called in Lysistrata 109 an *ὄλισβον*. She throws one of these to the girl, and bids her amuse herself with *that*. *διαλέγου* is used in much the same sense as *εἰς λόγον ἔλθῃ* in Knights 806.

891. *αὐλητά*] Some have thought that the Hag is speaking to a private musician of her own; but, of course, she is addressing the theatrical *αὐλητής*, who was there for the very purpose of playing accompaniments to the songs.

893. *εἴ τις*] They now commence their rival madrigals, the shrill cracked treble of the Hag alternating with the full rich tones of the girl. The Hag has the first turn. The first three songs are in the trochaic metre; the second and third corresponding as strophe and antistrophe. The anapaest in the second place of lines 893 and 894, though unusual in Aristophanes, is, of course, perfectly regular. *τὸ τροχαϊκὸν κατὰ μὲν τὰς περιττὰς χώρας δέχεται τροχαῖον, τρίβραχυν, καὶ δάκτυλον· κατὰ δὲ τὰς ἀρτίους, τούτους τε, καὶ σπονδεῖον, καὶ ἀνάπαιστον.*—Hephaestion, chap. vi. ad init.

οὐ γὰρ ἐν νέαις τὸ σοφὸν ἔν-
εστιν, ἀλλ' ἐν ταῖς πεπείροις·
οὐδέ τοι στέργειν ἂν ἐθέλοι
μᾶλλον ἢ 'γὼ τὸν φίλον γ' ᾧ-
περ ξυνείην·
ἀλλ' ἐφ' ἕτερον ἂν πέτοιτο.
(ἀντᾴδει ἡ νέα τῇ γραΐ)

ΜΕΙ. μὴ φθόνει ταῖσιν νέαισι.
τὸ τρυφερὸν γὰρ ἐμπέφυκε
τοῖς ἁπαλοῖσι μηροῖς,
κἀπὶ τοῖς μήλοις ἐπαν-
θεῖ· σὺ δ', ὦ γραῦ,
παραλέλεξαι κἀντέτριψαι,
τῷ θανάτῳ μέλημα.

ΓΡ. Α. ἐκπέσοι γέ σου τὸ τρῆμα,
τό τ' ἐπίκλιντρον ἀποβάλοιο,
βουλομένη σποδεῖσθαι,
κἀπὶ τῆς κλίνης ὄφιν
[ψυχρὸν] εὕροις
καὶ προσελκύσαιο [σαύτῃ]
βουλομένη φιλῆσαι.

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896. πεπείροις] *Ripe, mature.* Some MSS. read ἐμπείροις, *experienced*, and in good truth, though the two words are quite different in meaning, they would come to the same thing here. τὸ σοφὸν, *sollertia in re amatoria*, is described as τὸ ἔμπειρον by the Scholiast. And the argument is that repeated in Lucian's Amores 25, γυνὴ μὲν οὖν, ἀπὸ παρθένου μέχρις ἡλικίας μέσης, πρὶν ἢ τελέως τὴν ἐσχάτην ῥυτίδα τοῦ γήρως ἐπιδραμεῖν, εὐάγκαλον ἀνδράσιν ὁμίλημα, κἂν παρέλθῃ τὰ τῆς ὥρας, ὅμως ἡ ἐμπειρία ἔχει τι λέξαι τῶν νέων σοφώτερον. The last words are borrowed from Eur. Phoenissae 529, 530, where, however, they are used in a totally different connexion.

897. ἐθέλοι] Scilicet ἡ νέα. The first four lines of the song are a comparison between two *classes*, the νέαις and the πεπείροις. The last four are a comparison between two *persons*, the girl and herself. The Hag has now had her say, and the girl's turn has come. The idea of prefixing musical terms to the following songs is, and some of the musical terms themselves are, borrowed from the Rev. Rowland Smith's

For knowledge is sure with the ripe and mature,
    And not with the novice, to rest.
Would *she* be as faithful and true to the end,
    And constant and loving as I?
No: she would be flitting away from her friend,
    And off to another would fly,
        Would fly, would fly, would fly,
    And off to another would fly.

GIRL. (*affettuosamente*) O grudge not the young their enjoyment.
    For beauty the softest and best
Is breathed o'er the limbs of a maiden,
    And blooms on the maidenly breast.
You have tweezered your brows, and bedizened your face,
And you look like a darling for—death to embrace.

HAG. (*con fuoco*) I hope that the cords of your bedstead will rot,
    I hope that your tester will break,
And O when you think that a lover you've got,
    I hope you will find him a snake,
        A snake, a snake, a snake,
    I hope you will find him a snake!

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translation.

904. *παραλέλεξαι*] The Hag's song was addressed to her expected lovers; but the girl, rejoicing in her youth, makes a direct attack upon the Hag. *You have picked out the shaggy hairs* (a sign of age) *from your eyebrows*, she says. *παραλέγειν· τὰς ὑπερεχούσας ἐν ταῖς ὀφρύσι τρίχας ἐκλέγειν.*—Photius, s. v. *παραλέγειν.* Cf. Id. s. v. *παρέλεξας. παραλέξαι· παρὰ τὸ τὰς ὑπερεχούσας ἐν ταῖς ὀφρύσι παραλέγειν.*—Hesychius. *παραλελέχθαι τὰς τρίχας· τὸ τὰς περιττὰς ἀφαιρεῖσθαι.*—Pollux, ii. segm. 35. *κἀντέτριψαι, and have rubbed paint into your face*, supra 732, Lys. 149. *μέλημα, Death's darling*, "cura et deliciae mortis" as Kuster translates it. Cf. infra 973.

906. *τὸ τρῆμα*] At this direct attack, the Hag loses her temper, and utters imprecations which it is not easy or desirable to interpret with exactness. Le Fevre supposes *τρῆμα* to be "eam lecti partem, per quam funiculi intendebantur unde Homero *τρητοῖς λεχέεσσιν*," and *ἐπίκλιντρον* a cushion or pillow. But cf. Lysistrata 410. *ὄφις* is used, both in Greek and in Latin erotics, to denote a cold and languid lover. Two trochaic feet have dropped out of this antistrophe,

ΜΕΙ. αἶ αἶ, τί ποτε πείσομαι;
οὐχ ἥκει μοὐταῖρος·
μόνη δ' αὐτοῦ λείπομ'· ἡ
γάρ μοι μήτηρ ἄλλῃ βέβηκε
καὶ τἄλλα μ' οὐδὲν τὰ μετὰ ταῦτα δεῖ λέγειν.
ἀλλ', ὦ μαῖ', ἱκετεύομαι,
κάλει τὸν Ὀρθαγόραν, ὅπως
σαυτῆς κατόναι', ἀντιβολῶ σε.
ΓΡ. Α. ἤδη τὸν ἀπ' Ἰωνίας
τρόπον τάλαινα κνησιᾷς·
δοκεῖς δέ μοι καὶ λάβδα κατὰ τοὺς Λεσβίους.
ΜΕΙ. ἀλλ' οὐκ ἄν ποθ' ὑφαρπάσαιο
τἀμὰ παίγνια· τὴν δ' ἐμὴν
ὥραν οὐκ ἀπολεῖς οὐδ' ἀπολήψει.
ΓΡ. Α. ᾆδ' ὁπόσα βούλει καὶ παράκυφθ' ὥσπερ γαλῆ·
οὐδεὶς γὰρ ὡς σὲ πρότερον εἴσεισ' ἀντ' ἐμοῦ.
ΜΕΙ. οὔκουν ἐπ' ἐκφοράν γε; καινόν γ', ὦ σαπρά;

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and I have inserted, in brackets, Bergk's ψυχρὸν, and Blaydes's σαύτῃ, not as thinking that they are the genuine words of Aristophanes, but to show the reader the metrical completeness of the song.

911. αἶ αἶ] Instead of bandying threats with the Hag, the girl pursues the doubtless more aggravating course of lifting up her voice in a young maiden's love-ditty. The words ἀλλ' ὦ μαῖα, the Scholiast says, are addressed πρὸς τὴν γραῦν, but although on the stage the girl may, by way of mockery, so address them, yet in the song itself μαῖα signifies an overindulgent old nurse, such as she who brought Romeo and Juliet together. Ὀρθαγόρας is the name which this Juliet bestows on her Romeo. The translation might perhaps lead the reader to suppose that the love-sick maiden in the ditty is really bewailing her mother's absence, whereas she merely regards it as affording a good opportunity for a stolen meeting with her lover. If this song is intended to correspond with the double song which follows, as can hardly be questioned, its opening lines must have been greatly amplified, possibly by the introduction of a further portion of the original love-ditty, from which Aristophanes is borrowing.

918. τὸν ἀπ' Ἰωνίας τρόπον] Ὡς μαλακῶν ἐκείνων ὄντων.—Scholiast. We have already seen (supra 883) that the Ionians were notorious for their dissolute and voluptuous habits. The girl's song and demeanour may have justified this

GIRL. (*teneramente*) O dear, what will become of me?
Where can my lover be flown?
Mother is out; she has gone and deserted me,
Mother has left me alone.
Nurse, nurse, pity and comfort me,
Fetch me my lover, I pray;
So may it always be happy and well with thee,
O, I beseech thee, obey.
HAG. (*fortissimo*) These, these, are the tricks of the harlotry,
This, the Ionian itch!
GIRL. (*con spirito*) No! no! you shall never prevail with me,
Mine are the charms that bewitch.
HAG. Aye, aye, sing on: keep peeping, peering out
Like a young cat. They'll all come first to me.
GIRL. What, to your funeral? A new joke, hey?

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charge, but the old lady is certainly going too far when she imputes to her rival the terrible vice of the Lesbians. It would seem that this vice (λεσβιάζειν) was at Athens described by its initial letter λ (λάβδα or λάμβδα), ἀπὸ τοῦ ἄρχοντος στοιχείου, as the Scholiast says. The same vice is imputed to the flute-girl in Wasps 1346.

921. ὑφαρπάσαιο] See supra 722. The girl closes the contest with a little outburst of triumphant insolence. "Never shall you intercept (wile away) my lovers (τοὺς ἐμοὺς ἐραστὰς, Scholiast)," she sings, "Never shall you destroy or carry off the charm of my youth." With Bergk and Velsen, I have given these last three lines to the girl, for by τὴν ἐμὴν ὥραν we must necessarily understand "my youth." It cannot mean, as Bothe, thinking it spoken by the Hag, explains it, "horam, h. e. tempus mihi constitutum atque assignatum lege nova."

926. ἐπ' ἐκφοράν] I have arranged the speakers in these lines, and indeed frequently elsewhere in this scene, somewhat differently from preceding editors. The Hag is reduced to iambics, but still asserts her legal rights. "Sing what you will," she says, "and peep out like a cat: no man will go first to you: all will come first to me." "First to you?" retorts the girl, "O yes, to your funeral, I suppose. Is that a novel jest, Mother Mouldy?" The same question ἐπ' ἐκφοράν; occurs in a very similar passage in Plutus 1008, and is there too addressed to an ancient coquette. Both there and here some translate it "to carry away your goods"; but in both places it clearly means *to carry you out*

ΓΡ. Α. *οὐ δῆτα.* ΜΕΙ. *τί γὰρ ἂν γραῒ καινά τις λέγοι;*
ΓΡ. Α. *οὐ τοὐμὸν ὀδυνήσει σε γῆρας.* ΜΕΙ. *ἀλλὰ τί;*
ἤγχουσα μᾶλλον καὶ τὸ σὸν ψιμύθιον;
ΓΡ. Α. *τί μοι διαλέγει;* ΜΕΙ. *σὺ δὲ τί διακύπτεις;* ΓΡ. Α. *ἐγώ;*
ᾄδω πρὸς ἐμαυτὴν Ἐπιγένει τὠμῷ φίλῳ.
ΜΕΙ. *σοὶ γὰρ φίλος τίς ἐστιν ἄλλος ἢ Γέρης;*
ΓΡ. Α. *δόξει γε καὶ σοί. τάχα γὰρ εἶσιν ὡς ἐμέ.*
ὁδὶ γὰρ αὐτός ἐστιν. ΜΕΙ. *οὐ σοῦ γ', ὤλεθρε,*
δεόμενος οὐδέν. ΓΡ. Α. *νὴ Δί', ὦ φθίνυλλα σύ.*
ΜΕΙ. *δείξει τάχ' αὐτὸς, ὡς ἔγωγ' ἀπέρχομαι.*
ΓΡ. Α. *κἄγωγ', ἵνα γνῷς ὡς πολύ σου μεῖζον φρονῶ.*

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to burial (cf. Frogs 170), and is so taken by all the best scholars. So Lysias, De Caede Eratosthenis 8, *ἐπειδὴ δέ μοι ἡ μήτηρ ἐτελεύτησε, πάντων τῶν κακῶν ἀποθανοῦσα αἰτία μοι γεγένηται. ἐπ' ἐκφορὰν γὰρ αὐτῇ ἀκολουθήσασα ἡ ἐμὴ γυνὴ, ὑπὸ τούτου τοῦ ἀνθρώπου ὀφθεῖσα, χρόνῳ διαφθείρεται.* Very possibly the passage in our Plutus was repeated from the first comedy of that name, so that the joke was a stale one at the date of the Ecclesiazusae. The girl excuses herself for using an old joke by explaining that it was all the more suitable to an old woman.

928. *τοὐμὸν γῆρας*] Perhaps this little speech should conclude with a note of interrogation. As the words stand, they must be translated *It is not my age that will vex you;* meaning, I suppose, that it is not by her age, but by her superior wisdom and experience, that she will wile away the girl's lovers. "Not your age?" says the girl, "what then? your beauty I suppose: your rouge and ceruse."

929. *ἡ ἄγχουσα*] Ἄγχουσα (or as some spell it *ἔγχουσα*) is the plant now known as Dyer's Alkanet (*Anchusa tinctoria*), of which we are told by Miller and Martyn that it "Is cultivated in the south of France for the deep purplish red colour of the roots. It imparts a fine deep red to oils, wax, and all unctuous substances; its chief use is for colouring plasters, lipsalves, &c." Hellenic ladies used it as *rouge*; and in the British Museum (Third Vase Room, Case 43) some of this rouge may still be seen in a pyxis or rouge-pot discovered in the Greek cemetery at Naucratis, and ascribed by the Museum authorities to the best period of Greek art. Both the alkanet and the ceruse (supra 878) were constant accessories to a Greek toilet, and are frequently mentioned in that character. Thus in Xenophon's Oeconomicus, chap. x, Ischomachus tells us that when he saw his wife (amongst other things) *ἐντετριμμένην πολλῷ μὲν ψιμυθίῳ, ὅπως λευκοτέρα ἔτι δοκοίη εἶναι ἢ ἦν, πολλῇ δὲ ἐγχούσῃ,*

Hag. No, very old. Girl. Old jokes to an old crone.
Hag. My age won't trouble *you*. Girl. No? Then what will?
Your artificial red and white, perchance.
Hag. Why talk to me? Girl. Why peeping? Hag. I? I'm singing
With bated breath to dear Epigenes.
Girl. I thought old Geres was your only dear.
Hag. You'll soon think otherwise: he'll come to *me*.
O here he is, himself. Girl. Not wanting aught
Of you, Old Plague. Hag. O yes, Miss Pineaway.
Girl. His acts will show. I'll slip away unseen.
Hag. And so will I. You'll find I'm right, my beauty.

ὅπως ἐρυθροτέρα φαίνοιτο τῆς ἀληθείας, he persuaded her to give up the use of cosmetics by declaring that he preferred her own natural complexion *ψιμιθίου ἢ ἐγχούσης χρώματι*. And to a similar effect St. Chrysostom: *ἐποίησέ σε καλὴν ὁ Θεός; τί τοίνυν κατασκευάζεις ἄμορφον σαυτήν; ὥσπερ γὰρ ἂν εἴ τις χρυσῷ ἀνδριάντι ἐπιχρώσειε πηλὸν βορβόρου, οὕτως εἰσὶν αἱ τοῖς ἐπιτρίμμασι κεχρημέναι· γῆν καταπάσσεις σαυτὴν, τὴν μὲν φοινικῆν, τὴν δὲ λευκήν.* Hom. iv in 1 Tim (571 E. F.).

931. *Ἐπιγένει*] Epigenes does not seem intended to represent a real person; but Geres was doubtless known as a disreputable old man, and therefore, the girl thinks, a fitting partner for the old Hag; *φαλακρὸς οὗτος καὶ πένης*, says the Scholiast. Epigenes is apparently the name of the youth who enters three lines below: but it would be profitless to prefix that name to his speeches; since it is merely as a typical *νεανίας* that he comes before us.

934. *ὁδὶ γὰρ αὐτός*] A youth enters, with a torch in his hand (infra 978), obviously a reveller who has left the dinner table (supra 692). It is impossible that he can be carrying the torch through all the ensuing scene; and I imagine that he deposits it in some place, where Blepyrus finds it, infra 1150. The words *δόξει γε καὶ σοὶ* in the preceding line mean *Yes, and yourself will be of that opinion soon.*

937. *μεῖζον φρονῶ*] *Am much more sensible, know much more about things, than you.* She means that her opinion as to the youth's object in coming will be found more correct than the girl's. The rivals now profess to retire, so as to yield a free field for the youth to disclose the object of his quest: but in reality each is endeavouring to outwit the other. The girl does indeed go in, but she is keeping an eye on the Hag's movements, and reappears the moment the other is gone. The Hag at first does not withdraw at all, but stays by the door till she has overheard whom the youth is seeking: she then does retire, but keeps a watch on him, and reappears

ΝΕΑΝΙΑΣ. εἴθ' ἐξῆν παρὰ τῇ νέᾳ καθεύδειν,
  καὶ μὴ 'δει πρότερον διασποδῆσαι
  ἀνάσιμον ἢ πρεσβυτέραν·
  οὐ γὰρ ἀνασχετὸν τοῦτό γ' ἐλευθέρῳ.
ΓΡ. Α. οἰμώζων ἄρα νὴ Δία σποδήσεις.
  οὐ γὰρ τἀπὶ Χαριξένης τάδ' ἐστίν.
  κατὰ τὸν νόμον ταῦτα ποιεῖν
  ἔστι δίκαιον, εἰ δημοκρατούμεθα.
  ἀλλ' εἶμι τηρήσουσ' ὅ τι καὶ δράσεις ποτέ.
ΝΕΑ. εἴθ', ὦ θεοί, λάβοιμι τὴν καλὴν μόνην,
  ἐφ' ἣν πεπωκὼς ἔρχομαι πάλαι ποθῶν.
ΜΕΙ. ἐξηπάτησα τὸ κατάρατον γρᾴδιον·
  φρούδη γάρ ἐστιν οἰομένη μ' ἔνδον μένειν.
  ἀλλ' οὑτοσὶ γὰρ αὐτὸς οὗ μεμνήμεθα.
    δεῦρο δὴ δεῦρο δή,
    φίλον ἐμόν, δεῦρό μοι

---

so soon as she thinks it desirable to vindicate her legal rights.

938–945. Tyrwhitt was the first to arrange these two stanzas properly, and to show that they are in the most familiar and most famous of all scolium-metres, viz. that of "Harmodius and Aristogeiton." The metrical system will be found in the note to Wasps 1225. The first two lines are identical with the hendecasyllables of Catullus and Martial "Doctis, Jupiter, et laboriosis." Tyrwhitt also suggested that the commencement of the first stanza is borrowed from one of the scolia preserved by Athenaeus, xv. 50,

εἴθ' ἐξῆν, ὁποῖός τις ἦν ἕκαστος,
τὸ στῆθος διελόντ', ἔπειτα τὸν νοῦν
  ἐσιδόντα, κλείσαντα πάλιν,
ἄνδρα φίλον νομίζειν ἀδόλῳ φρενί.

And this seems probable enough. See also Fritzsche, Quaest. Aristoph. p. 48. But the last line seems also a borrowed line, and possibly the entire stanza is a parody of some lost scolium. In the passage before us each stanza appears to be a soliloquy: the youth being unaware of the proximity of the Hag; and the Hag's recitation being an "aside," inaudible to the youth.

943. τἀπὶ Χαριξένης] Charixena is described by some as a fool (εὐήθης καὶ μωρά.—Scholiast. ἐπὶ μωρίᾳ διεβεβόητο.—Hesychius); by others, as a writer of

YOUTH. O that I now might my darling woo!
Nor first be doomed to the foul embrace
Of an ancient hag with a loathsome face;
To a free-born stripling a dire disgrace!

HAG. That you never, my boy, can do!
'Tis not Charixena's style to-day;
Now the laws you must needs obey
Under our democratical sway.
I'll run and watch what next you are going to do.

YOUTH. O might I catch, dear gods, my fair alone,
To whom I hasten, flushed with love and wine.

GIRL. (*Reappearing above*) That vile old Hag, I nicely cozened her.
She deems I'm safe within, and off she's gone.
But here's the very lad of whom we spake.
(*Singing*) This way, this way.
Hither, my soul's delight!

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amatory songs and melodies (ποιήτρια ἐρωτικῶν—Hesychius. ποιήτρια κρουμάτων —Etymol. Magn. Eustathius on Iliad ii. 711). And possibly the two characters are not absolutely inconsistent. The phrase οἷα τἀπὶ Χαριξένης passed into a proverb applied to performances without restraint or reason. It is used not only by Aristophanes, but also by Cratinus and Theopompus (Etymol. Magn). The passages are collected in Kuster's note. οἰμώζων in the preceding line is translated by Brunck *magno tuo malo.*

949. ἐξηπάτησα] The Hag having gone in, the girl immediately reappears; and she from the window above, and her lover from the street below, indulge in a little amatory duet.

952. δεῦρο δή] That these two songs are antistrophical, as Bentley pointed out, it is impossible to doubt: the first line, and the last three, are identical in both, and there are many traces of correspondence in the intermediate portions. But in one or other of them, if not in both, the metrical system has fallen so completely out of gear, that it would require far more conjectural pressure than, in the absence of any help from the MSS., it is permissible to exert, to bring them back into harmony with each other. Brunck and some others, contrary to all authority and, as it seems to me, contrary to all sense and likelihood, take the first song from the girl and transfer it to the Hag. The neuter φίλον is used here for the masculine, and in the antistrophe for the feminine, by way of endearment.

πρόσελθε καὶ ξύνευνός μοι
τὴν εὐφρόνην ὅπως ἔσει.
πάνυ γάρ τις ἔρως με δονεῖ
τῶνδε τῶν σῶν βοστρύχων.
ἄτοπος δ' ἔγκειταί μοί τις
πόθος, ὅς με διακναίσας ἔχει.
μέθες, ἱκνοῦμαί σ', Ἔρως,
καὶ ποίησον τόνδ' ἐς εὐνὴν
τὴν ἐμὴν ἱκέσθαι.
ΝΕΑ. δεῦρο δὴ δεῦρο δή,
καὶ σύ μοι καταδραμοῦ-
σα τὴν θύραν ἄνοιξον
τήνδ'· εἰ δὲ μή, καταπεσὼν κείσομαι.
φίλον, ἀλλ' ἐν τῷ σῷ βούλομαι
κόλπῳ πληκτίζεσθαι μετὰ
τῆς σῆς πυγῆς.
Κύπρι, τί μ' ἐκμαίνεις ἐπὶ ταύτῃ;
μέθες, ἱκνοῦμαί σ', Ἔρως,
καὶ ποίησον τήνδ' ἐς εὐνὴν
τὴν ἐμὴν ἱκέσθαι.
καὶ ταῦτα μέν μοι μετρίως πρὸς τὴν ἐμὴν ἀνάγκην
εἰρημέν' ἐστίν. σὺ δέ μοι, φίλτατον, ὦ ἱκετεύω,

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958. μέθες] *Let go, set me free:* not from love itself but from the misery of disappointed love. Le Fevre translates it, *sine*, Brunck *concede*, Bothe *cessa, desine me vexare.* The way in which she wishes to be set free is described in the two following lines. ταῦτα εἰποῦσα εἰσέρχεται, says the Scholiast; and this must of course be the fact, if the youth's song is, as Kuster insists, a παρακλαυσίθυρον, since that is the wail of an excluded lover, and is incompatible with the sight of his mistress. But there seems no reason why the girl should re-enter the house, until the Hag comes out of it, infra 976; and in my judgement this is not a παρακλαυσίθυρον at all, but the youth from below is singing to the girl at the window, just as she from above has

O come to my arms, my love, my own,
    O come to my arms this night.
    Dearly I long for my love;
    My bosom is shaken and whirls,
My heart is afire with a wild desire
    For my boy with the sunbright curls.
Ah me, what means this strange unrest,
This love which lacerates my breast?
O God of Love, I cry to thee;
    Be pitiful, be merciful,
    And send my love to me.

YOUTH. (*Singing.*) Hither, O hither, my love,
        This way, this way.
    Run, run down from above
        Open the wicket I pray:
        Else I shall swoon, I shall die!
        Dearly I long for thy charms,
    Longing and craving and yearning to lie
        In the bliss of thy snow-soft arms.
    O Cypris, why my bosom stir,
    Making me rage and rave for her?
    O God of Love, I cry to thee,
        Be pitiful, be merciful,
        And send my love to me.
Enough, I trow, is said to show the straits I'm in, my lonely grieving.
Too long I've made my serenade: descend, sweet heart, thy chamber leaving,

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been singing to him.

964. *πληκτίζεσθαι*] Properly *to fight, to exchange blows with*, but the word is frequently used in the sense here attached to it. Le Fevre translates it "lascivire cum tuis natibus," and refers to Hesychius, who has *πληκτίζεσθαι· μάχεσθαι, ὑβρίζειν*, and *πλήκτης· μάχιμος, ὑβριστὴς*, and again *πληκτικώτερον· ὑβριστικώτερον*. And *ὑβριστὴς*, as Le Fevre remarks, "vox est amatoria." With *καταπεσὼν κείσομαι* above, Kuster compares Theocritus, iii. 53 *κεισεῦμαι δὲ πεσών*.

τὰς ἐντὸς εἴκοσιν γὰρ ἐκδικάζομεν.
ΓΡ. Α. ἐπὶ τῆς προτέρας ἀρχῆς γε ταῦτ' ἦν, ὦ γλύκων·
νυνὶ δὲ πρῶτον εἰσάγειν ἡμᾶς δοκεῖ.
ΝΕΑ. τῷ βουλομένῳ γε, κατὰ τὸν ἐν Παιτοῖς νόμον.
ΓΡ. Α. ἀλλ' οὐδ' ἐδείπνεις κατὰ τὸν ἐν Παιτοῖς νόμον.
ΝΕΑ. οὐκ οἶδ' ὅ τι λέγεις· τηνδεδί μοι κρουστέον.
ΓΡ. Α. ὅταν γε κρούσῃς τὴν ἐμὴν πρῶτον θύραν.
ΝΕΑ. ἀλλ' οὐχὶ νυνὶ κρησέραν αἰτούμεθα.
ΓΡ. Α. οἶδ' ὅτι φιλοῦμαι· νῦν δὲ θαυμάζεις ὅτι
θύρασί μ' εὗρες· ἀλλὰ πρόσαγε τὸ στόμα.
ΝΕΑ. ἀλλ', ὦ μέλ'; ὀρρωδῶ τὸν ἐραστήν σου. ΓΡ. Α. τίνα;
ΝΕΑ. τὸν τῶν γραφέων ἄριστον. ΓΡ. Α. οὗτος δ' ἔστι τίς;

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sophista, ad fin. ἀναβαλλέσθαι τὴν δίκην is the proper legal phrase for adjourning an action.

987, 988. κατὰ τὸν ἐν Παιτοῖς νόμον] Nothing is known of this law or custom of the Paetians, who were a Thracian tribe, along whose territory Xerxes passed in his march from the Hellespont to Thessaly.—Hdt. vii. 110. But it was obviously familiar to the Athenians at the date of this play, and must have laid down some rule, which it was optional for a person to adopt, or repudiate, of his own free choice, without incurring any penalty. The youth then says, "I have my free choice to take you or not, in accordance with the Paetian law," and the Hag replies, "Had you your free choice about your dinner? Had you not to dine at the place assigned you by the state?" supra 684-686. "So here: you must play the part the state assigns you." Παιτοῖς is the reading of the best MSS., and is confirmed by the Scholiast, who says, Παιτοί· ἔθνος μέν ἐστι Θρᾳκικόν. ἔπαιξε δὲ παρὰ τὸ παίειν. And it was the reading of every edition before Brunck, who substituted πεττοῖς from the only MS. of which he was cognizant for this part of the play, a MS. of little value, and as full of futile emendations as if it were a recension by a modern critic. But it is infinitely more probable that Παιτοῖς should have been corrupted into the familiar πεττοῖς than that the converse corruption should have taken place. Nobody has attempted to explain the reference to πεσσοί, a game apparently bearing a slight resemblance to our "draughts," though played with fewer pieces and doubtless under very different rules. However, if πεττοῖς were the true reading, the reference must be to some, now unknown, rule of the game. If there were a rule that a player when he had an opportunity of taking one of his adversary's pieces, might either do so, or else refuse to take it, without the liability of being (as *we* say) *huffed*, that is, losing his

We're taking now those under twenty years.
HAG. Aha, but that was under, darling boy,
The old régime: now you must take us first.
YOUTH. Aye, if I will: so runs the Paetian law.
HAG. You didn't, did you, dine by Paetian law.
YOUTH. Don't understand you: there's the girl I want.
HAG. Aye, but *me* first: you must, you rogue, you must.
YOUTH. O we don't want a musty pack-cloth now.
HAG. I know I'm loved: but O you wonder, don't you
To see me out of doors: come, buss me, do.
YOUTH. No, no, I dread your lover. HAG. Whom do you mean?
YOUTH. That prince of painters. HAG. Who is he, I wonder.

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own piece, the reference, if we read *πεττοῖς*, might be to that rule.

991. *κρησέραν*] The word is not, I believe, used elsewhere by any writer of the classical period, and its meaning is not altogether clear. But it seems to me that the basket called a *κόφινος* was made of wicker cased in coarse linen, and that *κρησέρα* was the name given to this casing. Both the Scholiast and Suidas define *κρησέρα* as *τὸ περιβόλαιον τῶν κοφίνων*, and I think that the author of the Etymologicum Magnum would have done the same, had he not been led astray by his own fanciful derivation of the word from *κάρα* (on the analogy, I presume, of *κρήδεμνον*), and so considered it the *ἐπι-βόλαιον*, not the *περι-βόλαιον*, of a *κόφινος*. The word was afterwards used to denote various articles, probably made of this pack-cloth, such as a strainer, a linen bag, the fan of a winnowing machine. Galen (in his "linguarum Hippocratis explicatio") describes it as *ἡ τοῦ ἀλεύρου πτίσις ὀνομαζομένη, μάρσιππος δέ τίς ἐστιν αὐτὴ λινοῦς*. The application of the word in the present line is not more clear than its signification. Le Fevre takes the speaker to mean that the Hag might indeed supply him with a *κρησέρα*, but that is not what he is wanting to-day. Bergler, with more probability, suggests that she is herself addressed as a *κρησέρα*, and that this was a cant term at Athens for a common prostitute. Anyhow there is a play on the words *κρουστέον*, *κρούσης*, and *κρησέρα*.

992. *θαυμάζεις*] The Hag speaks as if she were a shy and modest young maiden, whom it is surprising to find out of doors alone. The youth tells her, in effect, that she is *maturo propior funeri*, and that her fittest lover is the "undertaker," who paints the oil-bottles carried out and buried with the dead. See the note on 537 supra. And he warns her not to be seen at the door, *ἐπὶ θύρασιν*, lest the undertaker should think she is a corpse, and come to carry *her* out.

ΝΕΑ. ὃς τοῖς νεκροῖσι ζωγραφεῖ τὰς ληκύθους.
    ἀλλ' ἄπιθ', ὅπως μή σ' ἐπὶ θύραισιν ὄψεται.
ΓΡ. Α. οἶδ' οἶδ' ὅ τι βούλει. ΝΕΑ. καὶ γὰρ ἐγώ σε νὴ Δία.
ΓΡ. Α. μὰ τὴν Ἀφροδίτην, ἥ μ' ἔλαχε κληρουμένη,
    μὴ 'γώ σ' ἀφήσω. ΝΕΑ. παραφρονεῖς, ὦ γρᾴδιον.
ΓΡ. Α. ληρεῖς· ἐγὼ δ' ἄξω σ' ἐπὶ τἀμὰ στρώματα.
ΝΕΑ. τί δῆτα κρεάγρας τοῖς κάδοις ὠνοίμεθ' ἄν,
    ἐξὸν καθέντα γρᾴδιον τοιουτονὶ
    ἐκ τῶν φρεάτων τοὺς κάδους ξυλλαμβάνειν;
ΓΡ. Α. μὴ σκῶπτέ μ', ὦ τάλαν, ἀλλ' ἕπου δεῦρ' ὡς ἐμέ.
ΝΕΑ. ἀλλ' οὐκ ἀνάγκη μοὔστιν, εἰ μὴ τῶν ἐτῶν
    τὴν πεντακοσιοστὴν κατέθηκας τῇ πόλει.
ΓΡ. Α. νὴ τὴν Ἀφροδίτην, δεῖ γε μέντοι σ'. ὡς ἐγὼ
    τοῖς τηλικούτοις ξυγκαθεύδουσ' ἥδομαι.

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998. ἐγώ σε] The full sentence would be ἐγὼ οἶδα σε ὅ τι βούλει. See the note on 583 supra. This is a somewhat peculiar ellipse; and there is much to be said for the Scholiast's reading ἔγωγε, which he explains by βούλομαί σε ἀπιέναι ἐπὶ θάνατον.

999. μ' ἔλαχε κληρουμένη] *Who by lot acquired me.* She is alluding to the common notion that every soul at its birth was allotted to the charge of some divinity or δαίμων, who was thenceforward its guardian and companion through life. Ἑλλήνων μὲν οὖν, says Origen, οἱ σοφοὶ λεγέτωσαν δαίμονας εἰληχέναι τὴν ἀνθρωπίνην ψυχὴν ἀπὸ γενέσεως. But we, he says, have been taught by the Lord not to despise one of His little ones, knowing that in Heaven their angels do always behold the face of His Father which is in Heaven.—Adv. Cels. viii. p. 767 B. Many passages relating to this Hellenic belief are cited by the Commentators on the well-known νεκυία in the Phaedo (chap. 57). Thus Menander (in Clemens Alexandrinus, Strom. v. 14. 130)

ἅπαντι δαίμων ἀνδρὶ συμπαρίσταται
εὐθὺς γενομένῳ, μυσταγωγὸς τοῦ βίου
ἀγαθός· κακὸν γὰρ δαίμον' οὐ νομιστέον
εἶναι, βίον βλάπτοντα χρηστόν.

So in Theocritus, iv. 40, Battus, bewailing the loss of Amaryllis, says, αἶ αἶ τῶ σκληρῶ μάλα δαίμονος ὅς με λέλογχεν. And in Alciphron, iii. 49, a parasite exclaims ὦ δαῖμον, ὅς με κεκλήρωσαι καὶ εἴληχας, ὡς πονηρὸς εἶ. The passage in the Phaedo, to which reference has already been made, is as follows:

YOUTH. Who paints from life the bottles for the dead.
Away! begone! he'll see you at the door.
HAG. I know, I know your wishes. YOUTH. And I yours.
HAG. I vow by Aphrodite, whose I am,
I'll never let you go. YOUTH. You're mad, old lady.
HAG. Nonsense! I'll drag you recreant to my couch.
YOUTH. Why buy we hooks to raise our buckets then,
When an old hag like this, let deftly down,
Could claw up all the buckets from our wells?
HAG. No scoffing, honey: come along with me.
YOUTH. You've got no rights, unless you've paid the tax,
One fifth per cent. on all your wealth — of years.
HAG. O yes, you must; O yes, by Aphrodite,
Because I love to cuddle lads like you.

λέγεται δὲ οὕτως, ὡς ἄρα τελευτήσαντα ἕκαστον ὁ ἑκάστου δαίμων, ὅσπερ ζῶντα εἰλήχει, οὗτος ἄγειν ἐπιχειρεῖ εἰς δή τινα τόπον, οἷ δεῖ τοὺς ξυλλεγέντας διαδικασαμένους εἰς Ἅιδου πορεύεσθαι. Hence the terms εὐδαίμων and κακοδαίμων. The Hag declares that she was the allotted heritage, and therefore the bounden votaress, of the goddess of Love.

1001. ἄξω] With these words she clutches hold of the youth, and endeavours to drag him indoors. He, feeling the tight and eager grasp of her skinny fingers, likens her to a κρεάγρα, which in strictness means a *flesh-hook* (see the note on Wasps 1155), but which was figuratively applied to any grappling-hook for fishing up articles from the depths, as here a bucket from a well. "Why should we spend our money," he asks, "in buying grappling-hooks for our buckets, when this old Hag, if deftly let down, could just as easily claw them up with her fingers?"

1006. ἐτῶν] This is Tyrwhitt's felicitous emendation for the ἐμῶν of the MSS. and older editions. Boeckh (Public Economy of Athens, iv. 8) supposes that there really was at this time a small tax of one-fifth of a unit per cent. on the taxable capital of Athens. And as debtors to the state were ἄτιμοι, deprived of the rights and privileges of citizens, the Hag could not exercise any privilege given her by law, until she had paid to the state one five-hundredth of her possessions. But for τῶν ὄντων (*bonorum*), as Tyrwhitt observes, the youth maliciously substitutes τῶν ἐτῶν (*annorum*), perhaps insinuating that her "years" were her only possessions. Τῶν ἐμῶν made no sense at all: for, of course, a citizen had to contribute one five-hundredth of his own, not of somebody else's, possessions.

ΝΕΑ. ἐγὼ δὲ ταῖς γε τηλικαύταις ἄχθομαι,
κοὐκ ἂν πιθοίμην οὐδέποτ'. ΓΡ. Α. ἀλλὰ νὴ Δία
ἀναγκάσει τουτί σε. ΝΕΑ. τοῦτο δ' ἔστι τί;
ΓΡ. Α. ψήφισμα, καθ' ὅ σε δεῖ βαδίζειν ὡς ἐμέ.
ΝΕΑ. λέγ' αὐτὸ τί ποτε κἄστι. ΓΡ. Α. καὶ δή σοι λέγω.
ἔδοξε ταῖς γυναιξίν, ἢν ἀνὴρ νέος
νέας ἐπιθυμῇ, μὴ σποδεῖν αὐτὴν πρὶν ἂν
τὴν γραῦν προκρούσῃ πρῶτον· ἢν δὲ μὴ θέλῃ
πρότερον προκρούειν, ἀλλ' ἐπιθυμῇ τῆς νέας,
ταῖς πρεσβυτέραις γυναιξὶν ἔστω τὸν νέον
ἕλκειν ἀνατὶ λαβομένας τοῦ παττάλου.
ΝΕΑ. οἴμοι· Προκρούστης τήμερον γενήσομαι.
ΓΡ. Α. τοῖς γὰρ νόμοις τοῖς ἡμετέροισι πειστέον.
ΝΕΑ. τί δ', ἢν ἀφαιρῆταί μ' ἀνὴρ τῶν δημοτῶν
ἢ τῶν φίλων ἐλθών τις; ΓΡ. Α. ἀλλ' οὐ κύριος
ὑπὲρ μέδιμνόν ἐστ' ἀνὴρ οὐδεὶς ἔτι.
ΝΕΑ. ἐξωμοσία δ' οὐκ ἔστιν; ΓΡ. Α. οὐ γὰρ δεῖ στροφῆς.

1012. τουτί] She brandishes a scroll wherein are contained the words of the law which she presently recites.

1020. ἀνατί] Μὴ τιμωρουμένας ὑπὲρ τῆς βίας. παττάλου δὲ τοῦ πέους.—Scholiast.

1021. Προκρούστης] *I shall this day become a Procrustes.* The name, of course, is borrowed from that legendary robber whom Theseus slew, who fitted all his captives to the length of his own bedstead, by shearing off the extremities of such as were too tall, and stretching the limbs of such as were too short. But there is no allusion to the legend itself; the name is employed merely as a play on the προκρούειν of lines 1017, 1018 supra: a play which I have not attempted to preserve in the translation.

1023. ἀφαιρῆται] He does not mean ἀφαιρεῖσθαι βίᾳ, *take me away by force,* as the Commentators, without any exception, understand it. The expression ἀφαιρεῖσθαι, or (more commonly) ἀφαιρεῖσθαι εἰς ἐλευθερίαν, is a technical one, constantly used by the Orators in the sense of *bailing out* an accused person (see, for example, [Demosthenes], against Neaera, p. 1358): and the reply to the youth's question conclusively shows that such is its meaning here.

1025. ὑπὲρ μέδιμνον] No man can bail you out; for no man's credit extends beyond one medimnus of barley now. The contracts of women, the Scholiast tells us, were restricted by law to the value of one medimnus: now, therefore,

YOUTH. But I don't love to cuddle hags like you,
Nor will I: never! never! HAG. O yes you will,
THIS will compel you. YOUTH. What in the world is THIS?
HAG. THIS is a law which bids you follow me.
YOUTH. Read what it says. HAG. O yes, my dear, I will.
Be it enacted, please to listen, you,
By us the ladies: if a youth would woo
A maiden, he must first his duty do
By some old beldame; if the youth refuse,
Then may the beldames lawful violence use
And drag him in, in any way they choose.
YOUTH. A crusty law! a Procrustéan law!
HAG. Well, never mind; you must obey the law.
YOUTH. What if some Man, a friend or fellow-burgher,
Should come and bail me out? HAG. A Man, forsooth?
No Man avails beyond a bushel now.
YOUTH. Essoign I'll challenge. HAG. Nay no quillets now.

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men and women having changed places, the same limit is imposed upon the contracts of men. *νόμος ἦν*, he says, *ταῖς γυναιξὶ μὴ ἐξεῖναι ὑπὲρ μέδιμνόν τι συναλλάσσειν. οὐκ ἔσονται οὖν, φησὶν, οἱ ἄνδρες οὐδενὸς ὑπὲρ μέδιμνον κύριοι, ἐπειδὴ ἀντέστραπται ἡ πολιτεία.* Bergler cites Isaeus, De Hered. Aristarch. p. 80, *ὁ γὰρ νόμος διαρρήδην κωλύει παιδὶ μὴ ἐξεῖναι συμβάλλειν, μηδὲ γυναικὶ, πέρα μεδίμνου κριθῶν.* And Kuster refers to similar statements by Harpocration, s. v. *Ὅτι παιδὶ*, and Dio Chrys. p. 638 D. A medimnus was about a bushel and a half of our dry measure: the medimnus containing nearly twelve gallons, and the bushel eight.

1026. *ἐξωμοσία*] *Ἔνορκος παραίτησις δι' εὔλογον αἰτίαν.*—Suidas. *τὸ μεθ' ὅρκου ἀπαρνήσασθαι πρᾶξίν τινα διὰ νόσον ἢ πρόφασιν ἑτέραν τινά.*—Etymol. Magnum. It was the technical expression for an excuse (such as ill health) put forward upon oath for the purpose of escaping some public duty. Thus in his speech, De Falsa Legatione, p. 379, Demosthenes alleges that Aeschines, being elected to go on the third embassy to Philip, felt that for divers reasons he could not safely go, *ἔδει δὲ μένειν. πῶς οὖν; (how was he to manage it?) ἀρρωστεῖν προφασίζεται, καὶ λαβὼν Ἐξήκεστον τὸν ἰατρὸν ἀδελφὸς αὐτοῦ καὶ προσελθὼν τῇ βουλῇ, ἐξώμοσεν ἀρρωστεῖν τουτονὶ, καὶ αὐτὸς ἐχειροτονήθη.* In our law the word *essoign* was employed to signify "an excuse for

ΝΕΑ. ἀλλ' ἔμπορος εἶναι σκήψομαι. ΓΡ. Α. κλάων γε σύ.
ΝΕΑ. τί δῆτα χρὴ δρᾶν; ΓΡ. Α. δεῦρ' ἀκολουθεῖν ὡς ἐμέ.
ΝΕΑ. καὶ ταῦτ' ἀνάγκη μοὐστί; ΓΡ. Α. Διομήδειά γε.
ΝΕΑ. ὑποστόρεσαί νυν πρῶτα τῆς ὀριγάνου,
καὶ κλήμαθ' ὑπόθου συγκλάσασα τέτταρα,
καὶ ταινίωσαι, καὶ παράθου τὰς ληκύθους,
ὕδατός τε κατάθου τοὔστρακον πρὸ τῆς θύρας.
ΓΡ. Α. ἦ μὴν ἔτ' ὠνήσει σὺ καὶ στεφάνην ἐμοί.
ΝΕΑ. νὴ τὸν Δί', ἥνπερ ᾖ γέ που τῶν κηρίνων.
οἶμαι γὰρ ἔνδον διαπεσεῖσθαί σ' αὐτίκα.

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him that is summoned to appear and answer to an action, by reason of sickness or infirmity or other just cause of absence."

1027. ἔμπορος] Προφασίσομαι εἶναι ἔμπορος, ὡς ἐπὶ κινδυνευόντων, ἐπειδὴ οὐκ ἐστρατεύοντο οἱ ἔμποροι.—Scholiast. The law of Athens, for the encouragement of commerce, wisely exempted every bona fide merchant from liability to military service. And many, no doubt, sought to avail themselves of this exemption, by pretending to be merchants when they were not really so. In the Plutus, an applicant is cross-examined for the purpose of discovering his trade, which was really that of a common informer; and amongst other questions, he is asked, "Are you an ἔμπορος?" To which he replies, ναί, σκήπτομαί γ', ὅταν τύχω. "I am: at least I allege so, on occasion." Plutus 904. The youth has three schemes for escaping the cruel exigency of the law; first he will be bailed out by one of his friends or neighbours; if that will not do, he will get excused on the ground of ill health; and as a last resource, he will pretend to be an ἔμπορος, and claim exemption from military service. His comparison of that service with the duties of love may remind the reader of Ovid's *militat omnis amans*, and Horace's *militavi non sine gloria*, though the comparison is not there made in exactly the same sense as here.

1029. Διομήδεια] Ὅτι Διομήδης ὁ Θρᾷξ, πόρνας ἔχων θυγατέρας, τοὺς παριόντας ξένους ἐβιάζετο αὐταῖς συνεῖναι ἕως οὗ κόρον σχῶσι καὶ ἀναλωθῶσιν οἱ ἄνδρες· ἃς καὶ ὁ μῦθος ἵππους ἀνθρωποφάγους εἶπεν.—Scholiast. The expression "Diomedeian necessity," whatever its origin, passed into the proverbial phraseology of the Greeks, and is frequently found in their writings. We know that all Praxagora's communistic system is a caricature of Plato's theories in the Republic; and it is possible that the phrase may at this moment have been specially brought to the poet's notice, by its occurrence in that remarkable passage in the sixth book, wherein Socrates is made to define the objects and the teaching of the sophists.

YOUTH. I'll sham a merchant. HAG. You'll repent it then.
YOUTH. And must I come? HAG. You must. YOUTH. Is it a stern
Necessity? HAG. Yes, quite Diomedéan.
YOUTH. Then strew the couch with dittany, and set
Four well-crushed branches of the vine beneath;
Bind on the fillets; set the oil beside;
And at the entrance set the water-crock.
HAG. Now, by my troth, you'll buy me a garland yet.
YOUTH. A waxen garland. So, by Zeus, I will.
You'll fall to pieces, I expect, in there.

1030. ὑποστόρεσαι] Then prepare a couch, cries the youth, but under the pretence of describing a nuptial bed, he is really describing a funeral bier. We may gather from the present passage that the bier was strewn with ὀρίγανον (that species of marjoram which we know by the name of *dittany*, Frogs 603), and crushed branches of the vine. Of the wreathes or fillets which were to be about the corpse, and the bottles of oil which were to be placed by its side, we have already heard, supra 538, &c. ταινίωσαι· στεφάνωσαι ὡς οἱ νεκροί.—Scholiast. And a waterpot, called ἀρδάνιον, was placed at the house door, that visitors might purify themselves as they passed out. Kuster refers to Pollux, viii. segm. 65, καὶ οἱ ἐπὶ τὴν οἰκίαν τοῦ πενθοῦντος ἀφικνούμενοι, ἐξιόντες ἐκαθαίροντο ὕδατι περιρραινόμενοι. τὸ δὲ προὔκειτο ἐν ἀγγείῳ κεραμέῳ, ἐξ ἄλλης οἰκίας κεκομισμένον. τὸ δὲ ὄστρακον ἐκαλεῖτο ἀρδάνιον. Also to Eur. Alcestis 98–100, where the Chorus think that Alcestis must be still alive, because, amongst other reasons, there is no waterpot standing before the palace doors. Observe the occurrence in three consecutive verses of the compounds ὑπόθου, παράθου, κατάθου.

1034. στεφάνην] She is speaking of the bridal wreath. Σοὶ καταστέψασ' ἐγώ νιν ἦγον ὡς γαμουμένην, says Clytemnestra to Achilles about her ill-fated daughter. Iph. in Aulis 905. But the youth reverts to the funeral chaplet: "I will buy you one with pleasure, one of the waxen sort," τῶν κηρίνων (στεφάνων Scholiast). The art of imitating flowers and figures in wax, κηροπλαστική, was well known in ancient Hellas: see for example the trick played by Ptolemy Philopator on the philosopher Sphaerus with wax fruits (Diog. Laert. Book vii. Sphaerus) or birds (Athenaeus, viii. 50); and waxen wreaths are mentioned in a passage of Artemidorus (Oneir. i. 77) cited by Dr. Blaydes στέφανοι κήρινοι πᾶσι κακοὶ, μάλιστα δὲ νοσοῦσιν, ἐπεὶ καὶ τὸν θάνατον κῆρα καλοῦσιν οἱ ποιηταί. And doubtless they were commonly placed on the bier or the person of the dead, or on the grave which contained the ashes of a friend.

ΜΕΙ. ποῖ τοῦτον ἕλκεις σύ; ΓΡ. Α. τὸν ἐμαυτῆς εἰσάγω.
ΜΕΙ. οὐ σωφρονοῦσά γ'. οὐ γὰρ ἡλικίαν ἔχει
παρὰ σοὶ καθεύδειν τηλικοῦτος ὤν, ἐπεὶ
μήτηρ ἂν αὐτῷ μᾶλλον εἴης ἢ γυνή.
ὥστ' εἰ καταστήσεσθε τοῦτον τὸν νόμον,
τὴν γῆν ἅπασαν Οἰδιπόδων ἐμπλήσετε.
ΓΡ. Α. ὦ παμβδελυρά, φθονοῦσα τόνδε τὸν λόγον
ἐξεῦρες· ἀλλ' ἐγώ σε τιμωρήσομαι.
ΝΕΑ. νὴ τὸν Δία τὸν σωτῆρα, κεχάρισαί γέ μοι,
ὦ γλυκύτατον, τὴν γραῦν ἀπαλλάξασά μου·
ὥστ' ἀντὶ τούτων τῶν ἀγαθῶν εἰς ἑσπέραν
μεγάλην ἀποδώσω καὶ παχεῖάν σοι χάριν.
ΓΡ. Β. αὕτη σύ, ποῖ τονδὶ, παραβᾶσα τὸν νόμον,
ἕλκεις, παρ' ἐμοὶ τῶν γραμμάτων εἰρηκότων
πρότερον καθεύδειν αὐτόν; ΝΕΑ. οἴμοι δείλαιος.
πόθεν ἐξέκυψας, ὦ κάκιστ' ἀπολουμένη;
τοῦτο γὰρ ἐκείνου τὸ κακὸν ἐξωλέστερον.
ΓΡ. Β. βάδιζε δεῦρο. ΝΕΑ. μηδαμῶς με περιίδῃς
ἑλκόμενον ὑπὸ τῆσδ', ἀντιβολῶ σ'. ΓΡ. Β. ἀλλ' οὐκ ἐγώ,

1037. ποῖ τοῦτον] The girl suddenly runs out of the house, and makes a diversion, which is only temporarily successful, in favour of her lover.

1042. Οἰδιπόδων] *Ye'll people all the land with Oedipuses*, that is, with men who have married their mothers. This comparison of herself with Iocasta has such an effect on the old Hag, that, like Iocasta in the play, she straightway rushes off the stage and returns no more.

1048. μεγάλην . . . παχεῖαν] These are *voces technicae* in this connexion. Ach. 787; Peace 1349; Lys. 23. And with εἰς ἑσπέραν, compare Peace 966; Plutus 1201.

1049. αὕτη σύ] Just as the young couple are walking off in triumph, the door on the other side of the house of Blepyrus opens, and their hopes are dashed to the ground by the appearance of another Hag. This second Hag is a mere legalist. She displays neither the amatory propensities of the first, nor the fiery eagerness of the third. With her the whole transaction is a matter of legal business. "You are transgressing the *law*," she says to the girl: "'Tis the *law* drags you, not I"; "Obey the *law*, and follow me," she says to the youth. This characteristic runs through all her remarks. Nor has she any

GIRL. Where drag you him? HAG. I'm taking home my husband.
GIRL. Not wisely then: the lad is far too young
To serve your turn. You're of an age, methinks
To be his mother rather than his wife.
If thus ye carry out the law, erelong
Ye'll have an Oedipus in every house.
HAG. You nasty spiteful girl, you made that speech
Out of sheer envy, but I'll pay you out.
YOUTH. Now by the Saviour Zeus, my sweetest sweet,
A rare good turn you have done me, scaring off
That vulturous Hag; for which, at eventide,
I'll make you, darling, what return I can.
2nd HAG. Hallo, Miss Break-the-law, where are you dragging
That gay young stripling, when the writing says
I'm first to wed him? YOUTH. Miserable me!
Whence did *you* spring, you evil-destined Hag?
She's worse than the other: I protest she is.
2nd HAG. Come hither. YOUTH. (*To the Girl.*) O my darling, don't stand by,
And see this creature drag me! 2nd HAG. 'Tis not I,

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patience with the youth's unbusiness-like ways. "Don't keep chattering," "Hold your tongue and come," she says.

1053. *τοῦτο γὰρ ἐκείνου*] In the corresponding line, infra 1070, we read *τοῦτ' αὖ πολὺ τούτου τὸ κακὸν ἐξωλέστερον.* It is *ἐκείνου* here, because the first hag has disappeared; it is *τούτου* there, because the second and third are both present, and the youth points to this and to that. The *αὖ* in the later verse refers of course to the speaker's earlier experience here.

1055. *οὐκ ἐγὼ, ἀλλ' ὁ νόμος*] This is not an uncommon way of putting the matter. *οὐκ ἐγώ σε ἀποκτενῶ, ἀλλ' ὁ τῆς πόλεως νόμος.*—Lysias de caede Eratosth. 26 (to which Bergler also refers).

οὐχὶ τὴν ἐμὴν
φονέα νομίζων χεῖρα, τοῦ νόμου δ' ὕπο
θνήσκειν.—Iph. in Taur. 585–587.

So in "Measure for Measure," ii. 2, Angelo says to Isabella,

It is the law, not I, condemns your brother.

ἀλλ' ὁ νόμος ἕλκει σ'. ΝΕΑ. *οὐκ ἐμέ γ', ἀλλ' ἔμπουσά τις*
ἐξ αἵματος φλύκταιναν ἠμφιεσμένη.
ΓΡ. Β. *ἕπου, μαλακίων, δεῦρ' ἀνύσας καὶ μὴ λάλει.*
ΝΕΑ. *ἴθι νυν ἔασον εἰς ἄφοδον πρώτιστά με*
ἐλθόντα θαρρῆσαι πρὸς ἐμαυτόν· εἰ δὲ μή,
αὐτοῦ τι δρῶντα πυρρὸν ὄψει μ' αὐτίκα
ὑπὸ τοῦ δέους. ΓΡ. Β. *θάρρει, βάδιζ'· ἔνδον χεσεῖ.*
ΝΕΑ. *δέδοικα κἀγὼ μὴ πλέον γ' ἢ βούλομαι.*
ἀλλ' ἐγγυητάς σοι καταστήσω δύο
ἀξιόχρεως. ΓΡ. Β. *μή μοι καθίστη.* ΓΡ. Γ. *ποῖ σύ, ποῖ*
χωρεῖς μετὰ ταύτης; ΝΕΑ. *οὐκ ἔγωγ', ἀλλ' ἕλκομαι.*
ἀτὰρ ἥτις εἶ γε, πόλλ' ἀγαθὰ γένοιτό σοι,
ὅτι μ' οὐ περιεῖδες ἐπιτριβέντ'. ὦ Ἡράκλεις,
ὦ Πᾶνες, ὦ Κορύβαντες, ὦ Διοσκόρω,
τοῦτ' αὖ πολὺ τούτου τὸ κακὸν ἐξωλέστερον.
ἀτὰρ τί τὸ πρᾶγμ' ἔστ', ἀντιβολῶ, τουτί ποτε;
πότερον πίθηκος ἀνάπλεως ψιμυθίου,
ἢ γραῦς ἀνεστηκυῖα παρὰ τῶν πλειόνων;

1056. *ἔμπουσά τις*] *Ἣν καλοῦμεν νῦν ὀνοσκελίδα.*—Scholiast. See Frogs 293 and the note there. The Scholiast gives two explanations of the expression *ἐξ αἵματος*, viz. *ἤτοι ὡς ἐχούσης τῆς γραὸς κροκωτὸν, ἢ ὡς ἕλκος ἐχούσης.* The latter is of course the true meaning. There was nothing terrifying in a *κροκωτὸς*, which no doubt all the Hags wore. See supra 879.

1064. *ἐγγυητὰς . . . ἀξιόχρεως*] If she will let him retire for a few minutes, he will give her substantial sureties that he will duly return. The sureties are of course altogether imaginary. *ἀξιόχρεως* is the technical word for the *sufficiency*, in a pecuniary sense, of the sureties proposed. One example will suffice. In Plato's Apology, chap. 28, Socrates, having been found guilty, and being entitled to propose an alternative penalty to the death-punishment demanded by his accusers. says that, contrary to his own inclinations, "Plato here and Crito, and Critobulus and Apollodorus tell him to propose a penalty of thirty minas, and that they will be his sureties; accordingly he proposes that penalty: *ἐγγυηταὶ δ' ὑμῖν ἔσονται τοῦ ἀργυρίου οὗτοι ἀξιόχρεῳ.*"

1065. *ποῖ σύ, ποῖ*] The third hag now makes her appearance, a skinny corpse-like little body, but full of fight and determination. She immediately throws

'Tis the LAW drags you. YOUTH. 'Tis a hellish vampire,
Clothed all about with blood, and boils, and blisters.
2nd HAG. Come, chickling, follow me: and don't keep chattering.
YOUTH. O let me first, for pity's sake, retire
Into some draught-house. I'm in such a fright
That I shall yellow all about me else.
2nd HAG. Come, never mind; you can do that within.
YOUTH. More than I wish, I fear me. Come, pray do,
I'll give you bail with two sufficient sureties.
2nd HAG. No bail for me! 3rd HAG. (*To Youth.*) Hallo, where are you gadding
Away with her? YOUTH. Not "gadding": being dragged.
But blessings on you, whosoe'er you are,
Sweet sympathizer. Ah! Oh! Heracles!
Ye Pans! ye Corybants! Twin sons of Zeus!
She's worse than the other! Miserable me!
What shall I term this monstrous apparition?
A monkey smothered up in paint, or else
A witch ascending from the Greater Number?

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herself upon the youth, and endeavours to wrest him by main force from the clutches of her rival; and though she cannot effect that purpose, she sticks to him like a limpet, and continues gamely to pull and drag and vociferate, until they both, the youth and herself, are haled together into the second woman's house. From the moment she appears up to the close of the scene, there is nothing but one unintermitted struggle over the body of the youth.

1068. Ἡράκλεις] Up to this moment he has not caught sight of the person who is interfering with his captor; and he imagines that, as before, it is some fair girl who is trying to effect his deliverance. Now he suddenly discovers what she is, and calls for help to Heracles, the Destroyer of Monsters, and to Castor and Polydeuces, the great twin brethren, the helpers of men in peril and distress. With these he apostrophizes the Pans and the Corybants, as the authors of those panic fears and frenzies with which his mind is at present distracted.

1073. παρὰ τῶν πλειόνων] Παρὰ τῶν νεκρῶν.—Scholiast. Suidas. πλείονες· οἱ τετελευτηκότες.—Hesychius. We ourselves frequently speak of a deceased person as having gone over to, or joined, the majority. But the phrase is pre-eminently a Greek one. Pausanias (Attica, i. 43) tells us that the Megarians sent an em-

ΓΡ. Γ. *μὴ σκῶπτέ μ', ἀλλὰ δεῦρ' ἕπου.* ΓΡ. Β. *δευρὶ μὲν οὖν.*
ΓΡ. Γ. *ὡς οὐκ ἀφήσω σ' οὐδέποτ'.* ΓΡ. Β. *οὐδὲ μὴν ἐγώ.*
ΝΕΑ. *διασπάσεσθέ μ', ὦ κακῶς ἀπολούμεναι.*
ΓΡ. Β. *ἐμοὶ γὰρ ἀκολουθεῖν σ' ἔδει κατὰ τὸν νόμον.*
ΓΡ. Γ. *οὔκ, ἤν ἑτέρα γε γραῦς ἔτ' αἰσχίων φανῇ.*
ΝΕΑ. *ἢν οὖν ὑφ' ὑμῶν πρῶτον ἀπόλωμαι κακῶς,*
φέρε, πῶς ἐπ' ἐκείνην τὴν καλὴν ἀφίξομαι;
ΓΡ. Γ. *αὐτὸς σκόπει σύ· τάδε δέ σοι ποιητέον.*
ΝΕΑ. *ποτέρας προτέρας οὖν κατελάσας ἀπαλλαγῶ;*
ΓΡ. Β. *οὐκ οἶσθα; βαδιεῖ δεῦρ'.* ΝΕΑ. *ἀφέτω νύν μ' αὑτηί.*
ΓΡ. Γ. *δευρὶ μὲν οὖν ἴθ' ὡς ἔμ'.* ΝΕΑ. *ἤν μ' ἡδί γ' ἀφῇ.*
ΓΡ. Β. *ἀλλ' οὐκ ἀφήσω μὰ Δία σ'.* ΓΡ. Γ. *οὐδὲ μὴν ἐγώ.*
ΝΕΑ. *χαλεπαί γ' ἂν ἦστε γενόμεναι πορθμῆς.* ΓΡ. Β. *τιή;*
ΝΕΑ. *ἕλκοντε τοὺς πλωτῆρας ἂν ἀπεκναίετε.*
ΓΡ. Β. *σιγῇ βάδιζε δεῦρο.* ΓΡ. Γ. *μὰ Δί' ἀλλ' ὡς ἐμέ.*
ΝΕΑ. *τουτὶ τὸ πρᾶγμα κατὰ τὸ Καννώνου σαφῶς*

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bassy to Delphi to inquire how they might best ensure the prosperity of their city; and the god replied Μεγαρέας εὖ πράξειν, ἢν μετὰ τῶν πλειόνων βουλεύσωνται. The Megarians therefore, τοῦτο τὸ ἔπος ἐς τοὺς τεθνεῶτας ἔχειν νομίζοντες, built their council-chamber so as to include within its precincts τὸν τάφον τῶν ἡρώων. Polybius (viii. 30) gives a very similar account of the reasons which caused the Tarentines to make their cemeteries within the walls of their city, an oracle having declared ἄμεινον καὶ λῷον ἔσεσθαί σφισι ποιουμένοις τὴν οἴκησιν μετὰ τῶν πλειόνων. The expression *ad plures* in the Trinummus of Plautus (ii. 2. 14) is doubtless a mere translation of Philemon's παρὰ τοὺς πλείονας. In Alciphron, iii. 7, a parasite, whose wealthy patrons had plied him with wine and tit-bits till they had nearly killed him, writes to a friend, Ἰατταταιάξ, τίς δαίμων ἢ θεὸς ἀπὸ μηχανῆς (*deus ex machina*) ἐρρύσατό με μέλλοντα παρὰ τοὺς πλείονας ἰέναι; for, he says, had not the doctor found me staggering homeward more than half-dead, and carried me off to his own house, and physicked and bled me, οὐδὲν ἂν ἐκώλυσεν ἀνεπαισθήτῳ με τῷ θανάτῳ διαφθαρέντα ἀπολωλέναι. Eustathius, in a note on the second and third lines of the Odyssey, remarks, ὡς δὲ καὶ νεκροῖς προσφυὲς τὸ "οἱ πολλοὶ" καὶ τὸ "οἱ πλείους," δηλοῖ ὁ εἰπὼν τὸ "ἀπελεύσομαι παρὰ τοὺς πλείονας," ὅ ἐστι θανοῦμαι, πλείονας γὰρ, τοὺς τεθνεῶτας ἐκεῖνος ἔφη. Aristeides, in the course of his declamation "For the Four" (viz. Miltiades, Themistocles, Cimon, and Pericles), represents the illustrious dead as ascending

3rd Hag. No scoffing: come *this* way. 2nd Hag. *This* way, I tell you.
3rd Hag. I'll never let you go. 2nd Hag. No more will I.
Youth. Detested kites, ye'll rend me limb from limb.
2nd Hag. Obey the law, which bids you follow me.
3rd Hag. Not if a fouler, filthier, hag appears.
Youth. Now if betwixt you two I am done to death,
How shall I ever reach the girl I love?
2nd Hag. That's *your* look-out; but this you needs must do.
Youth. Which shall I tackle first, and so get free?
2nd Hag. You know; come hither. Youth. Make *her* let me go.
3rd Hag. No, no, come hither. Youth. If *she*'ll let me go.
2nd Hag. Zeus! I'll not let you go. 3rd Hag. No more will I.
Youth. Rough hands ye'd prove as ferrymen. 2nd Hag. Why so?
Youth. Ye'd tear your passengers to bits by pulling.
2nd Hag. Don't talk, come hither. 3rd Hag. No, *this* way, I tell you.
Youth. O this is like Cannonus's decree,

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to expostulate in person with Plato for the treatment he had accorded them in the Gorgias. The expostulation being finished, the orator proceeds, *ταῦτ' εἰπόντας ἂν αὐτοὺς, οἶμαι, ῥᾳδίως πάλιν πορεύεσθαι παρὰ τοὺς πλείονας, εἰ δὴ κἀκείνους μετὰ τῶν πλειόνων χρὴ κεῖσθαι δοκεῖν, ὥσπερ ἔγωγε οὐκ οἶμαι.*—iii. 392 (ed. Canter). Cf. Canter, Nov. Lect. iv. 18. The phrase, which did not find favour with Anacharsis the Scythian (Diog. Laert. in vita), or with the Indian gymnosophists (Plutarch, Alexander, chap. 64), occurs twice in the Greek Anthology; Crinagoras, Epigram 30; Leonidas of Tarentum, Epigram 79. Most of the foregoing passages have been already mentioned by preceding editors, from Le Fevre and Kustēr downward.

1086. *πορθμῆς*] *Were you to become ferrymen.* He is alluding, the Scholiast tells us, to the rough competition of the rival ferrymen, each striving to secure the passenger for his own boat; *ἐπειδὴ οἱ πορθμῆς τοὺς παριόντας ἀναγκάζουσιν εἰς τὰ ἴδια πλοῖα ἐμβαίνειν.*

1089. *Καννώνου*] The youth, fettered on each side by the clutch of a resolute Hag, likens himself to a prisoner on his trial, under the provisions of the psephism of Cannonus, for wrong done to the Athenian people.—See Bishop Thirlwall's note to chap. 30 of his History of Greece. The substance, if not the very language of the psephism, is given us by Xenophon (Hellenics, i. 7. 21). The psephism of Cannonus, he represents Euryptolemus as saying, enacts that *if any one shall wrong the people of Athens, he shall make his defence before*

ψήφισμα, βινεῖν δεῖ με διαλελημμένον.
πῶς οὖν δικωπεῖν ἀμφοτέρας δυνήσομαι;
ΓΡ. Β. καλῶς, ἐπειδὰν καταφάγῃς βολβῶν χύτραν.
ΝΕΑ. οἴμοι κακοδαίμων, ἐγγὺς ἤδη τῆς θύρας
ἑλκόμενός εἰμ'. ΓΡ. Γ. ἀλλ' οὐδὲν ἔσται σοι πλέον.
ξυνεσπεσοῦμαι γὰρ μετὰ σοῦ. ΝΕΑ. μὴ πρὸς θεῶν.
ἑνὶ γὰρ ξυνέχεσθαι κρεῖττον ἢ δυοῖν κακοῖν.
ΓΡ. Γ. νὴ τὴν Ἑκάτην, ἐάν τε βούλῃ γ' ἤν τε μή.

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the people in fetters. And if he shall be found guilty, he shall be put to death and thrown into the Deadman's Pit: and his goods shall be forfeited to the state, and the tithe thereof shall belong to the goddess. The distinctive feature of the Decree of Cannonus, and the point in which it resembled the youth's case, was that the prisoner was to plead *in fetters*. In like manner Hesychius, s. v. Καννόιου says, Καννόνου ψήφισμα. εἰσήνεγκε γὰρ οὗτος ψήφισμα ὥστε διειλημμένους τοὺς κρινομένους ἑκατέρωθεν ἀπολογεῖσθαι. And so the Scholiast here: ψήφισμα γέγραφε κατεχόμενον ἑκατέρωθεν ἀπολογεῖσθαι τὸν κατ' εἰσαγγελίαν κρινόμενον. This is all that the ancient authorities tell us about the Decree of Cannonus.

1090. διαλελημμένον] Μέσον εἰλημμένον. —Scholiast. Cf. Knights 262. And this is a very common meaning of the word. Le Fevre translates *hinc illinc prehensum*; Brunck *diremtum*; but I am convinced that the former is the true interpretation here. The prisoner was brought forward in chains, and was probably supported by, if not actually bound to, a jailer on each side. But Brunck started a novel theory about the psephism of Cannonus, which, it must be admitted, has found some very distinguished supporters, including Mr. Grote in the sixty-fourth chapter of his History. In the speech, to which reference is made in the preceding note, Euryptolemus is earnestly pleading that a separate trial should be accorded to each of the accused generals; but well knowing that he must not altogether run counter to the popular feeling, he proposes that these separate trials should be conducted under the severest conditions, either under the provisions of the psephism of Cannonus (which he describes in the terms already given), or under the law against sacrilege and high treason (crimes of which they were not even accused). And the resolution which he ultimately proposed took the following shape, *That each general should have a separate trial, conducted under the provisions of the psephism of Cannonus*, κατὰ τὸ Καννώνου ψήφισμα κρίνεσθαι τοὺς ἄνδρας, δίχα ἕκαστον. Brunck, laying hold of these words, and apparently having entirely overlooked the account which the speaker had already given of the psephism in question, concludes that instead of being, as all the authorities describe it, a severe and rigorous measure against a prisoner,

To play the lover, fettered right and left.
How can one oarsman navigate a pair?
2nd HAG. Tush, eat a pot of truffles, foolish boy.
YOUTH. O me, I'm dragged along till now I've reached
The very door. 3rd HAG. That won't avail you aught;
I'll tumble in beside you. YOUTH. Heaven forbid!
Better to struggle with one ill than two.
3rd HAG. O yes, by Hecate, will you, nill you, sir.

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it was really his Magna Charta, ensuring him a separate trial. And he explains the following passage as follows:—"Juxta Cannoni decretum ait adolescens sibi impositam esse necessitatem δίχα ἑκάστην, non κρίνειν *judicare*, sed βινεῖν *permolere*. Jocus in eo consistit, quod quum in decreto esset reos διειλημμένους ἀπολογεῖσθαι, *seorsum causam dicere*, adolescens dicat se διαλελημμένον, tanquam *in diversa diductum* binis vetulis simul morigeraturum." Mr. Grote, avoiding the confusion of thought involved in this explanation, observes, "The young man does not compare his situation *with that of the culprit*, but *with that of the dikastery which tried culprits*. The psephism of Kannonus directed that each defendant should be tried separately; accordingly if it happened that two defendants were presented for trial, and were both to be tried without a moment's delay, the dikastery could only effect this object by dividing itself into two halves or portions. By doing this (κρίνειν διαλελημμένον) it could *try both the defendants at once*; but in no other way. Now the young man in Aristophanes compares himself to the dikastery thus circumstanced; which comparison is signified by the pun of βινεῖν διαλελημμένον in place of κρίνειν διαλελημμένον." This amendment of Brunck's explanation, though clear and coherent in itself, shocks all one's notions, not only of Aristophanic humour, but also of dicastic usages. A dicastery had no power to subdivide itself in the way suggested; there were dicasteries enough to give a separate and simultaneous trial not only to two, but to ten defendants; whilst, as regards the proposal of Euryptolemus, it is clear that he intended the trials to be not simultaneous, but successive, so that the popular fury might have time to calm down; he even suggests which prisoner shall stand his trial *first*. There is no ground for supposing a pun between κρίνειν and βινεῖν. There is no such phrase known as κρίνειν διαλελημμένον. And the youth's βινεῖν διαλελημμένον is intended to answer to the words ἀποδικεῖν δεδεμένον which are found in the psephism of Cannonus.

1092. βολβῶν] Ἐπιτήδειοι γὰρ πρὸς συνουσίαν οἱ βολβοί.—Scholiast. Bergler refers to Athenaeus, ii. chaps. 64 and 65, where many passages are cited, showing that βολβοὶ were considered διεγερτικοὶ ἀφροδισίων. And see also Ath. i. 8.

ΝΕΑ. ὦ τρισκακοδαίμων, εἰ γυναῖκα δεῖ σαπρὰν
βινεῖν ὅλην τὴν νύκτα καὶ τὴν ἡμέραν,
κἄπειτ', ἐπειδὰν τῆσδ' ἀπαλλαγῶ, πάλιν
Φρύνην ἔχουσαν λήκυθον πρὸς ταῖς γνάθοις.
ἆρ' οὐ κακοδαίμων εἰμί; βαρυδαίμων μὲν οὖν
νὴ τὸν Δία τὸν σωτῆρ' ἀνὴρ καὶ δυστυχής,
ὅστις τοιούτοις θηρίοις συνείρξομαι.
ὅμως δ' ἐάν τι πολλὰ πολλάκις πάθω
ὑπὸ ταῖνδε ταῖν κασαλβάδοιν, δεῦρ' ἐσπλέων,
θάψαι μ' ἐπ' αὐτῷ τῷ στόματι τῆς ἐσβολῆς·
καὶ τὴν ἄνωθεν ἐπιπολῆς τοῦ σήματος
ζῶσαν καταπιττώσαντας, εἶτα τὼ πόδε
μολυβδοχοήσαντας κύκλῳ περὶ τὰ σφυρά,
ἄνω 'πιθεῖναι πρόφασιν ἀντὶ ληκύθου.

ΘΕ. ὦ μακάριος μὲν δῆμος, εὐδαίμων δ' ἐγώ,

1101. Φρύνην] Φρύνη, which properly means *a toad*, was a nickname commonly given to courtezans at Athens, possibly from the unnatural brilliance of their eyes. The Phryne, of whose beauty so many anecdotes are told, belonged of course to a later period. The words which follow, ἔχουσαν λήκυθον πρὸς ταῖς γνάθοις, are plainly a continuation of the grim joke which pervades the scene, that the Hag resembles a corpse with her funeral bottle beside her. It is impossible to accept the Scholiast's explanation φ'ηκυῖαν, meaning that the Hag's cheeks were swoln like a bottle of oil.

1104. συνείρξομαι] *Shall be shut up with*, as bride and bridegroom. In the fifth book of Plato's Republic, to which such constant reference is made in this play, we find the active of this verb used in the sense of "bringing together" a bride and bridegroom; μὴ ξυνείρξαντος ἄρχοντος, *when the Archon has not shut them up together as a wedded pair*, chap. 9. Dr. Blaydes refers to Plutarch (Alexander, chap. 2) who, speaking of the marriage of Philip and Olympias, says, ἡ μὲν οὖν νύμφη πρὸ τῆς νυκτός, ᾗ συνείρχθησαν εἰς τὸν θάλαμον, κ.τ.λ., and many other passages.

1105. πολλὰ πολλάκις] The reduplication of πολλὰ increases the emphasis of the phrase, expressing the speaker's conviction that the dreaded event will in all probability occur. ἐὰν πολλάκις is merely equivalent to *if* (*which is possible*), supra 791. ἐὰν πολλὰ πολλάκις means *if* (*which is probable*). On the use of ἐάν τι πάθω, *if anything happens to me*, in the sense of *if I should die*, see Peace 169; Wasps 385; Frogs 737;

YOUTH. Thrice hapless me, who first must play the man
With this old rotten carcase, and when freed
From her, shall find another Phryne there,
A bottle of oil beside her grinning chaps.
Ain't I ill-fated? Yea, most heavy-fated!
O Zeus the Saviour, what a wretch am I
Yoked with this pair of savage-hearted beasts!
And O should aught befall me, sailing in
To harbour, towed by these detested drabs,
Bury my body by the harbour's mouth;
And take the upper hag, who still survives,
And tar her well, and round her ankles twain
Pour molten lead, and plant her on my grave,
The staring likeness of a bottle of oil.

MAID. O lucky People, and O happy me,

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and the notes there. And add Lucian's Dial. Mer. viii. ad fin., πλούσιος δὲ ὁ νεανίσκος ἔσται, ἤν τι ὁ πατὴρ αὐτοῦ πάθῃ, "the youngster will be well off, on his father's death."

1108. τὴν ἄνωθεν] It would seem that as they go tumbling into the second Hag's house, the youth is sandwiched between the two; one of whom is κάτω, pulling him in, and the other ἄνω, trying to drag him back. The one who is κάτω will, as Dr. Blaydes suggests, fall to pieces (διαπεσεῖται, supra 1036); and so will apparently form the young man's grave. The one who is ἄνω will survive, but she is to be blackened with pitch, and fixed to the place with molten lead, so as to represent (πρόφασιν) one of the funeral λήκυθοι. The youth and his tormentors now disappear from sight; the scene of the Three Hags is finished; and we pass into a lighter and pleasanter atmosphere.

1112. ΘΕΡΑΠΑΙΝΑ] A waiting-maid of Praxagora enters, with a commission from her mistress to fetch Blepyrus and the children, and bring them down to the public banquet. In former times it would have been the husband who sent the maid to fetch his wife and children: but we have changed all that. The wife is now the head of the house, and it is she who sends the maid to fetch her husband and children. The waiting-maid calls her mistress μακαριωτάτην, because she not only has, like all other wives, assumed the awful rule and right supremacy which formerly belonged to the husband, but has in addition been recognized as the chieftainess of the New Republic, which she had so large a part in establishing.

αὐτή τέ μοι δέσποινα μακαριωτάτη,
ὑμεῖς θ' ὅσαι παρέστατ' ἐπὶ ταῖσιν θύραις,
οἱ γείτονές τε πάντες οἵ τε δημόται,
ἐγώ τε πρὸς τούτοισιν ἡ διάκονος,
ἥτις μεμύρωμαι τὴν κεφαλὴν μυρώμασιν
ἀγαθοῖσιν, ὦ Ζεῦ· πολὺ δ' ὑπερπέπαικεν αὖ
τούτων ἁπάντων τὰ Θάσι' ἀμφορείδια.
ἐν τῇ κεφαλῇ γὰρ ἐμμένει πολὺν χρόνον·
τὰ δ' ἄλλ' ἀπανθήσαντα πάντ' ἀπέπτατο·
ὥστ' ἐστὶ πολὺ βέλτιστα, πολὺ δῆτ', ὦ θεοί.
κέρασον ἄκρατον, εὐφρανεῖ τὴν νύχθ' ὅλην

1114. *ἐπὶ ταῖσιν θύραις*] That is, the door of Blepyrus's house, the scene having remained unchanged throughout the play. She goes on to laud her own happiness once more, the fragrance of the Thasian wine being obviously still potent in her brain.

1118. *πολὺ δ' ὑπερπέπαικεν*] So the old woman in the Curculio of Plautus (i. 2. 5, to which Brunck also refers), addressing a flagon of fragrant old wine, exclaims, "Omnium unguentum odor, prae tuo, nautea est."

1119. *Θάσι' ἀμφορείδια*] Of all the unguents with which the *outside* of her head was perfumed, none was so fragrant as the Thasian wine which had got *inside* her head. The Thasian wine was famous for its bouquet, and when it was bottled in these earthen flagons, the vintners were accustomed to put in it wheaten dough (*σταῖς*) steeped in honey, *ὥστε τὴν ὀσμὴν ἀπ' αὐτοῦ, τὴν δὲ γλυκύτητα ἀπὸ τοῦ σταιτὸς λαμβάνειν τὸν οἶνον*. See Athenaeus, i. chap. 58, and Theophrastus de Odoribus there quoted. Aristophanes mentions the Thasian wine in the Lysistrata and in the Plutus, and in each place refers to its delightful fragrance. Many passages relating to it are collected from the poets in Athenaeus, i. chapters 51–53. In the latter chapter he cites some hexameters of Hermippus, describing the various kinds of wine: and of the Thasian he says:

A sweet apple-fragrance so mellow,
Has the flagons of Thasos invaded,
That the Thasian has hardly its fellow,
'Tis the best of all wines, I'm persuaded,
Excepting the rival-defying,
The faultless, the exquisite Chian.

καὶ Θάσιον, τῷ δὴ μήλων ἐπιδέδρομεν ὀδμή,
τοῦτον ἐγὼ κρίνω πολὺ πάντων εἶναι ἄριστον
τῶν ἄλλων οἴνων, μετ' ἀμύμονα Χῖον ἄλυπον.

And O my mistress, luckiest of us all,
And ye who now are standing at our door,
And all our neighbours, aye and all our town,
And I'm a lucky waiting-maid, who now
Have had my head with unguents rich and rare
Perfumed and bathed; but far surpassing all
Are those sweet flagons full of Thasian wine.
Their fragrance long keeps lingering in the head,
Whilst all the rest evaporate and fade.
There's nothing half so good; great gods, not half!
Choose the most fragrant, mix it neat and raw,

(ἄλυπον *leaving no headache after it*, cf. Eur. Bacch. 423). The last two lines are a parody of a favourite couplet of Homer, who says that Nireus was the fairest (Il. ii. 674) and Aias the shapeliest and mightiest (Il. xvii. 280; Od. xi. 469 and 550; xxiv. 18), τῶν ἄλλων Δαναῶν, μετ' ἀμύμονα Πηλείωνα. The Thasian and the Chian are frequently bracketed together as the noblest wines of Hellas; and though in the days of Horace the Chian seems to have maintained an absolute supremacy, yet in softer and more luxurious times, the sweet-tasted and sweet-scented Thasian was at least an equal favourite. "Ye drink your Thasian wine," says St. Chrysostom to the wealthy members of his congregation (Hom. 48 in Matth. 501 B), "Ye drink your Thasian wine, and will not give even a cup of cold water to the Lord who gave you all," that is, to the poor of Christ. And in the fifty-third Homily 544 A, he uses the expression οἱ τὸν Θάσιον οἶνον πίνοντες to describe the rich and luxurious classes in contrast with the poor labourer who drinks the water from the crystal spring. St. Clement of Alexandria in his Paedagogus, ii. 30, running through the principal Hellenic wines, and appropriating to each its special attribute, gives to the Thasian the epithet ὁ εὐώδης.

1123. κέρασον ἄκρατον] These words are of course in direct contradiction to each other. The speaker was expected to say, "Mix it in the proportion of 3 (water) to 1 (wine) or in the proportion of 2 to 1, or 1 to 1 (ἴσον ἴσῳ)," or otherwise as her taste might suggest. But instead of this she adds παρὰ προσδοκίαν, the word ἄκρατον; that is, in the proportion of 0 to 1: or in other words, don't mix it at all. It is the joke which Aristophanes was so fond of making upon the (alleged) bibulous propensities of Athenian women. With the actual words used may be compared the κεκερασμένου ἀκράτου of the Apocalypse, xiv. 10.

ἐκλεγομένας ὅ τι ἂν μάλιστ' ὀσμὴν ἔχῃ.
ἀλλ', ὦ γυναῖκες, φράσατέ μοι τὸν δεσπότην,
τὸν ἄνδρ', ὅπου 'στὶ, τῆς ἐμῆς κεκτημένης.
ΧΟ. αὐτοῦ μένουσ' ἡμῖν γ' ἂν ἐξευρεῖν δοκεῖς.
ΘΕ. μάλισθ'· ὁδὶ γὰρ ἐπὶ τὸ δεῖπνον ἔρχεται.
ὦ δέσποτ', ὦ μακάριε καὶ τρισόλβιε.
ΒΛ. ἐγώ; ΘΕ. σὺ μέντοι νὴ Δί' ὥς γ' οὐδεὶς ἀνήρ.
τίς γὰρ γένοιτ' ἂν μᾶλλον ὀλβιώτερος,
ὅστις πολιτῶν πλεῖον ἢ τρισμυρίων
ὄντων τὸ πλῆθος οὐ δεδείπνηκας μόνος;
ΧΟ. εὐδαιμονικόν γ' ἄνθρωπον εἴρηκας σαφῶς.
ΘΕ. ποῖ ποῖ βαδίζεις; ΒΛ. ἐπὶ τὸ δεῖπνον ἔρχομαι.
ΘΕ. νὴ τὴν Ἀφροδίτην, πολύ γ' ἁπάντων ὕστατος.
ὅμως δ' ἐκέλευε συλλαβοῦσάν μ' ἡ γυνὴ
ἄγειν σε καὶ τασδὶ μετὰ σοῦ τὰς μείρακας.
οἶνος δὲ Χῖός ἐστι περιλελειμμένος
καὶ τἄλλ' ἀγαθά. πρὸς ταῦτα μὴ βραδύνετε,

1126. τὸν ἄνδρα] The Man is now a secondary personage, to be described by his relationship to the real head of the house. It was part of the humiliation of King Lear to be styled "my Lady's Father." κεκτημένος is the regular appellation of a slave's owner. See Plutus 4.

1127. αὐτοῦ μένουσ'] The line would seem to be a quotation from some tragic poet. It is hardly spoken when the door of the central house is opened, and Blepyrus comes out with some little girls, the children of himself and Praxagora.

1132. πλεῖον ἢ τρισμυρίων] See the note on Wasps 707. The 20,000 mentioned there are the poorer citizens who are to be recipients of the state's bounty. Here he is reckoning up the entire number of Athenian citizens (for there is no distinction now between rich and poor), and agrees in his computation with Hdt. v. 97 and Plato, Symposium, chap. 3; Axiochus 369 A.

1133. οὐ δεδείπνηκας μόνος] These words are probably intended to be taken παρ' ὑπόνοιαν, as the Scholiast says, and as in the following line the Chorus appear to take them. Yet they are no doubt susceptible of another interpretation, viz. that Blepyrus is happy in still having his dinner to enjoy, whilst the other citizens have nearly finished theirs.

1138. τασδὶ τὰς μείρακας] Τὰς τοῦ Χοροῦ

'Twill make us merry all the whole night through.
But tell me, ladies, where my master is;
I mean, the husband of my honoured mistress.

CHOR. If you stay here, methinks you'll find him soon.

MAID. Aye, here he comes. He's off to join the dinner.
O master, O you lucky, lucky man!

BLEP. What I? MAID. Yes you, by Zeus, you luckiest man.
What greater bliss than yours, who, out of more
Than thrice ten thousand citizens, alone,
Have managed, you alone, to get no dinner?

CHOR. You tell of a happy man, and no mistake.

MAID. Hi! Hi! where now? BLEP. I'm off to join the dinner.

MAID. And much the last of all, by Aphrodite.
Well, well, my mistress bade me take you, sir,
You and these little girls and bring you thither.
Aye, and there's store of Chian wine remaining,
And other dainties too; so don't delay.

---

says the Scholiast, and with him the Commentators agree. But this is to destroy all the pleasantry of the passage. The *μείρακες* are the little daughters of Blepyrus and Praxagora, who have just come on the stage with their father. See the notes on 1112 and 1127 supra. The women who form the Chorus were contemporaries of Praxagora, and, as we know from the entrance scene, were actually married women, who could in no sense be called *μείρακες*. And see infra 1151, 2.

1139. Χῖος] We have seen in the note on 1119 supra that the Chian was deemed the "peerless Achilles" of wines. And in fact it was the choicest and most expensive of the old Hellenic wines, the drink of the wealthiest citizens, just as the Coan was the worst and cheapest, the drink of the agricultural labourer (Demosthenes, v. Lacritum 39). The Chian stood at the head, and the Coan at the foot, of the list of Hellenic wines. And hence it probably was, that dicers, playing in their wine-parties, gave the name of Χῖος to the highest, and Κῷος to the lowest, throw of the dice. "The ancient medals of Chios," says Dr. Clarke (Travels, iii. 192), "all have reference to the Chian wine, which still maintains its pristine celebrity." And almost all the ancient Chian coins in the British Museum bear, amongst other emblems, the figure of a wine-jar set underneath a cluster of grapes.

καὶ τῶν θεατῶν εἴ τις εὔνους τυγχάνει,
καὶ τῶν κριτῶν εἰ μή τις ἑτέρωσε βλέπει,
ἴτω μεθ' ἡμῶν· πάντα γὰρ παρέξομεν.
ΒΛ. *οὔκουν ἅπασι δῆτα γενναίως ἐρεῖς*
καὶ μὴ παραλείψεις μηδέν', ἀλλ' ἐλευθέρως
καλεῖν γέροντα, μειράκιον, παιδίσκον; ὡς
τὸ δεῖπνον αὐτοῖς ἔστ' ἐπεσκευασμένον
ἁπαξάπασιν, ἢν ἀπίωσιν οἴκαδε.
ἐγὼ δὲ πρὸς τὸ δεῖπνον ἤδη 'πείξομαι,
ἔχω δέ τοι καὶ δᾷδα ταυτηνὶ καλῶς.
ΧΟ. *τί δῆτα διατρίβεις ἔχων, ἀλλ' οὐκ ἄγεις*
τασδὶ λαβών; ἐν ὅσῳ δὲ καταβαίνεις, ἐγὼ
ἐπᾴσομαι μέλος τι μελλοδειπνικόν.
σμικρὸν δ' ὑποθέσθαι τοῖς κριταῖσι βούλομαι·

1144. *οὔκουν*] Blepyrus, amazed at the magnificent invitation which his waiting-maid issues, ironically proposes to make it still more magnificent. "There is no end, no measure, limit, bound," to *his* invitation. Had you not better, he says, bid *all* the spectators come, and not only such of them as are well-disposed? and *all* the judges, and not merely those who look kindly on our play? At the same time he intimates that they will get nothing if they do come: if they really want a dinner, they had better depart each to his own home. The imaginary character of the proffered feast is several times intimated in these closing lines. Observe that in his invitation to *all* the spectators he enumerates merely boys and men of different ages; he makes no allusion to women. The question whether women formed part of the audience is discussed in the Introduction to this play.

1150. *δᾷδα ταυτηνί*] This is perhaps the torch which the youth was carrying on his first appearance. See the note on 934 supra.

1153. *μέλος μελλοδειπνικόν*] A play on the words is, of course, intended. Aelian (V. H. viii. 7) calls the "Song before meals" a *μέλος συγκλητικόν*. At the wedding-banquet of Alexander the Great, he says, one *μέλος* was sung to summon the guests to the banquet, and another to dismiss them when it was over. *τὸ μὲν συγκλητικὸν μέλος ᾖδον, ὅτε αὐτοὺς ἐχρῆν παριέναι ἐπὶ τὴν δαῖτα· τὸ δὲ ἀνακλητικόν, ὅτε ἐσήμαινον ἀπαλλάσσεσθαι.* In the preceding line, as elsewhere, *καταβαίνειν* is employed in reference to the simple action of leaving the stage.

1154. *τοῖς κριταῖσι*] The Chorus appeal to the theatrical judges, in the character, not of Praxagora's friends, but of the

And all the audience who are well disposed,
And every judge who looks not otherwards,
Come on with us; we'll freely give you all.

BLEP. Nay, no exceptions; open wide your mouth,
Invite them all in free and generous style,
Boy, stripling, grandsire; yea announce that all
Shall find a table all prepared and spread
For their enjoyment, in — their own sweet homes.
But I! I'll hurry off to join the feast,
And here at least I've got a torch all handy.

CHOR. Then why so long keep lingering here, nor take
These little ladies down? And as you go,
I'll sing a song, a Lay of Lay-the-dinner.
But first, a slight suggestion to the judges.

Aristophanic choreutae, or, in other words, their remarks are *παραβατικά*. That the *κριταὶ*, in comedy at all events, were five in number is plain upon all the authorities. Most of them are cited and discussed in Hermann's little treatise, *De Quinque judicibus Poetarum* (Opuscula, vii. 88). Thus Hesychius says, *πέντε κριταί· τοσοῦτοι τοῖς Κωμικοῖς ἔκρινον, οὐ μόνον Ἀθήνησιν, ἀλλὰ καὶ ἐν Σικελίᾳ.* And Photius, *πέντε κριταί· οἱ τοῖς Κωμῳδοῖς ἀποδεικνύμενοι.* And the Scholiast on Birds 445, *ἔκρινον ε΄ κριταὶ τοὺς Κωμικούς· οἱ δὲ λαμβάνοντες τὰς ε΄ ψήφους εὐδαιμόνουν* (*ε΄ κριταὶ* is Hermann's emendation for *οἱ κριταὶ*, and its correctness is shown by the subsequent *τὰς ε΄ ψήφους*). The spectators might applaud or hiss, and the judges would no doubt be swayed, and to some extent rightly so, by the reception which a comedy experienced from the assembled people; but still the ultimate decision rested entirely with the *κριταὶ* themselves, whether they were the five judges of Athenian comedy, or the more or less numerous judges who might be the umpires in other contests. *Καὶ γὰρ οὖν καὶ ἐν τοῖς ἀγῶσιν, οἱ μὲν πολλοὶ θεαταὶ ἴσασι κροτῆσαί ποτε καὶ συρίσαι, κρίνουσι δὲ ἑπτὰ, ἢ πέντε, ἢ ὅσοι δή.*—Lucian, Harmonides, chap. 2. And hence arose a proverbial expression which Hermann thinks was originally an anapaestic of Epicharmus, *ἐν πέντε κριτῶν γούνασι κεῖται*, an imitation of the Homeric phrase, *θεῶν ἐν γούνασι κεῖται.*

Yet verily all these things on the knees of the high gods lie.
Let Zeus take thought for the issue, but hurl at the foe will I.
(WAY, Iliad, xvii. 514.)

τοῖς σοφοῖς μέν, τῶν σοφῶν μεμνημένοις κρίνειν ἐμέ·
τοῖς γελῶσι δ' ἡδέως, διὰ τὸν γέλων κρίνειν ἐμέ·
σχεδὸν ἅπαντας οὖν κελεύω δηλαδὴ κρίνειν ἐμέ.
μηδὲ τὸν κλῆρον γενέσθαι μηδὲν ἡμῖν αἴτιον,
ὅτι προεῖληχ'· ἀλλ' ἅπαντα ταῦτα χρὴ μεμνημένους
μὴ 'πιορκεῖν, ἀλλὰ κρίνειν τοὺς χοροὺς ὀρθῶς ἀεί,
μηδὲ ταῖς κακαῖς ἑταίραις τὸν τρόπον προσεικέναι,
αἳ μόνον μνήμην ἔχουσι τῶν τελευταίων ἀεί.
ὦ ὦ ὥρα δή,

ἐν πέντε κριτῶν γούνασι κεῖται. τὸ παλαιὸν πέντε κριταὶ ἔκρινον τοὺς Κωμικούς.—Proverbia Alexandrinorum, 76 (in Plutarch's works). *ἐν πέντε κριτῶν· ἐν ἀλλοτρίᾳ ἐξουσίᾳ ἐστίν. πέντε δὲ κριταὶ τοὺς Κωμικοὺς ἔκρινον.*—Hesychius. *ἐν πέντε κριτῶν γούνασι κεῖται. παροιμιῶδες· οἷον ἐν ἀλλοτρίᾳ ἐξουσίᾳ ἐστίν. εἴρηται δὲ ἡ παροιμία παρόσον πέντε κριταὶ τοὺς Κωμικοὺς ἔκρινον, ὥς φησιν Ἐπίχαρμος· σύγκειται οὖν παρὰ τὸ Ὁμηρικόν, θεῶν ἐν γούνασι κεῖται.*—Zenobius, Prov. iii. 64. Suidas. It is obvious that this address to the judges could have formed no part of the original play. It could not have been inserted until the play had been not only accepted, but also allotted the first place in the order of performance.

1155. *τοῖς σοφοῖς*] We know that Aristophanes always claimed the *σοφοὺς* and *δεξιοὺς* amongst the audience as his unwavering supporters; see the note on Wasps 1047. But here the word *σοφοὶ* has probably a somewhat more specific meaning. The play is a compound of philosophic theory and broad farce. And by *σοφοὶ* he probably means the philosophic theorists from whom he has borrowed the idea of his communistic legislation. However, according to Plutarch's (if it be Plutarch's) uncritical "Comparison of Aristophanes and Menander," such an appeal as this would meet with no response from any quarter; for, says that writer, Aristophanes was *οὔτε τοῖς πολλοῖς ἀρεστός, οὔτε τοῖς φρονίμοις ἀνεκτός.*

1160. *μὴ 'πιορκεῖν*] Pherecrates, an older contemporary of our poet, in a passage preserved by both Photius and Suidas, s. v. *Φίλιος*, addresses the judges in a very similar strain. He has apparently been bringing an accusation of unfairness against the judges in some earlier contest:

τοῖς δὲ κριταῖς
τοῖς νυνὶ κρίνουσι λέγω.
μὴ 'πιορκεῖν, μηδ' ἀδίκως
κρίνειν, ἢ νὴ τὸν Φίλιον
μῦθον εἰς ὑμᾶς ἕτερον

Let the wise and philosophic choose me for my wisdom's sake,
Those who joy in mirth and laughter choose me for the jests I make;
Then with hardly an exception every vote I'm bound to win.
Let it nothing tell against me, that my play must first begin;
See that, through the afterpieces, back to me your memory strays;
Keep your oaths, and well and truly judge between the rival plays.
Be not like the wanton women, never mindful of the past,
Always for the new admirer, always fondest of the last.
Now 'tis time, 'tis time, 'tis time,

Φερεκράτης λέξει πολὺ τού-
του κακηγοριστότερον.

Now to you, the judges, I say,
You who judge betwixt us to-day,
Keep your oaths, be honest and true,
Give to every poet his due.
Else, by Zeus, the lover of friends,
(These the words Pherecrates sends),
He'll, with chiding sterner than this,
Pay you out for judging amiss.

Each line consists of a trochaic dipody, followed by a choriamb. The judges were chosen, and the oath administered, in the full theatre, after the spectators had taken their seats, and immediately before the commencement of the dramatic performances. Plutarch tells us that when Sophocles first came forward as a competitor in the tragic contests, the excitement was so great, and the partisan spirit was running so high, that the Archon did not choose the judges by lot, *κριτὰς μὲν οὐκ ἐκλήρωσε τοῦ ἀγῶνος*, but detained Cimon and the other generals who were present to offer sacrifice and made them take the oath, and sit as judges; and that, although they were ten in number, one from each tribe, *οὐκ ἐφῆκεν αὐτοὺς ἀπελθεῖν, ἀλλ' ὁρκώσας ἠνάγκασε καθίσαι καὶ κρῖναι δεκὰ ὄντας, ἀπὸ φυλῆς μιᾶς ἕκαστον* (Cimon 8). The last four words are apparently used by an oversight for *ἀπὸ φυλῆς ἑκάστης ἕνα*. Demosthenes (Meidias 25), amongst other charges which he brings against Meidias, declares that he endeavoured to corrupt the theatrical judges, standing by them, when they were taking the oath, *ὀμνύουσι παρεστηκὼς τοῖς κριταῖς*. And of this, he says, all the *δικασταὶ* themselves, as part of the audience, were witnesses.

1162. *τελευταίων*] "With all women," says Sir Charles Pomander, in Reade's Peg Woffington, chap. 2, "the present lover is an angel, and the past a demon, and so on in turn."

ὦ φίλαι γυναῖκες, εἴπερ μέλλομεν τὸ χρῆμα δρᾶν,
ἐπὶ τὸ δεῖπνον ὑπανακινεῖν. Κρητικῶς οὖν τὼ πόδε
καὶ σὺ κίνει. ΒΛ. τοῦτο δρῶ.
ΧΟ. καὶ τάσδε νῦν λαγαρὰς
τοῖν σκελίσκοιν τὸν ῥυθμόν. τάχα γὰρ ἔπεισι
λοπαδοτεμαχοσελαχογαλεο-
κρανιολειψανοδριμυποτριμματο-
σιλφιοπαραομελιτοκατακε-
χυμενοκιχλεπικοσσυφοφαττοπε-
ριστεραλεκτρυονοπτεκεφαλλιο-
κιγκλοπελειολαγῳοσιραιοβα-
φητραγανοπτερύγων. σὺ δὲ ταῦτ' ἀκρο-
ασάμενος [ταχὺ καὶ] ταχέως λαβὲ τρύβλιον.
εἶτα λαβὼν κόνισαι
λέκιθον, ἵν' ἐπιδειπνῇς.

1165. Κρητικῶς] This refers to the Cretan ὑπορχήματα, and it was not necessary for Velsen to twist the words from καὶ τάσδε to ῥυθμὸν into Cretic *feet*. Probably during the remainder of the play the Chorus are dancing the κόρδαξ.

1166. τοῦτο δρῶ] From the words ἀκροασάμενος and λαβών, infra 1175, 6, we may conclude that Blepyrus was still on the stage (for if he were absent, there would be none but women there), and it seems, therefore, reasonable to suppose that these two words are spoken by him.

1167. λαγαράς] Τὰς ὑποκένους, ὅτι δηλονότι οὐδέπω ἐδεδειπνήκεισαν,—Bisetus, which Bergler gives, in Latin, *vacuas quia nondum comederant.*

1169. λοπαδο- κ.τ.λ.] My translation of this word (a word fit only for Gargantua's mouth), may, perhaps, be justified by a line in Adam Littleton's proposed Latin inscription for the Monument of London, *Fordo-Watermano-Hansono-Hookero-Vinero-Sheldono-Davisionam*; Ford, Waterman, Hanson, Hooker, Viner, Sheldon, and Davis, being the Lord Mayors, during whose successive mayoralties the monument was in course of erection. This is no doubt the word of which Eustathius speaks in his Commentary on Iliad, xxii. 427, to which Brunck calls our attention. "Homer," says the learned Archbishop, "was not fond of long compound words; but later writers, and particularly Attic writers, employed them in great abundance. More especially was their use elaborated with exceeding great pains in comedy. In a little-read comedy of Aristophanes (παρὰ τῷ Κωμικῷ ἔν τινι ἀσυνήθει κωμῳδίᾳ),

Sisters dear, 'tis time for certain, if we mean the thing to do,
To the public feast to hasten. Therefore foot it neatly, you,
First throw up your right leg, so,
Then the left, and away to go,
Cretan measure. BLEP. Aye, with pleasure.
CHOR. Now must the spindleshanks, lanky and lean,
Trip to the banquet, for soon will, I ween,
High on the table be smoking a dish
Brimming with game and with fowl and with fish,
All sorts of good things.
Plattero-filleto-mulleto-turboto-
-Cranio-morselo-pickleo-acido-
-Silphio-honeyo-pouredonthe-topothe-
-Ouzelo-throstleo-cushato-culvero-
-Cutleto-roastingo-marrowo-dippero-
-Leveret-syrupo-gibleto-wings.
So now ye have heard these tidings true,
Lay hold of a plate and an omelet too,
And scurry away at your topmost speed,
And so you will have whereon to feed.

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is found a compound of such prodigious length that a man beginning to pronounce it, could not get to the end without stopping to take breath, *οὐ διέξεται τὸ πᾶν ἀπνευστί*." It may be likened to a *πνῖγος* after the Parabatic verses above. It is, perhaps, not amenable to any strict metrical rules, but consists of a string of trisyllables, dactyls and tribrachs intermingled. The system continues beyond the great word itself to the end of *τρύβλιον*; and indeed still further, if Aristophanes made the *ι* in *κόνισαι* short.

1177. *λέκιθον*] *An omelet.* They have been expatiating on the splendour of the banquet awaiting them, and urging their fellows to hasten to share its abundance; but "take," they say, "a platter and an omelet" (a cheap common article of food; Lysistrata 562), "in your hands, that you may have something to dine on"; meaning, we do not advise you to trust to our picture; you will find nothing to eat except what you bring yourself. Compare, Catullus, 13:

ΒΛ. *ἀλλὰ λαιμάττουσί που.*
ΧΟ. *αἴρεσθ' ἄνω, ἰαί, εὐαί.*
δειπνήσομεν, εὐοῖ, εὐαί,
εὐαί, ὡς ἐπὶ νίκῃ·
εὐαί, εὐαί, εὐαί, εὐαί.

Coenabis bene, mi Fabulle, apud me
Si tecum attuleris bonam atque magnam
Coenam, &c.
Well will you sup, Fabullus, at my table,
Well, if to bring a supper you are able,
Goodly and rich, with wine to follow after;
Also your girl, and merriment and laughter.
These if you bring, I promise you a pleasant
Supper we'll have, but (woe is me!) at present
Nought of his own Catullus has to offer,
Nought can he find but cobwebs in his coffer, &c.

BLEP. They're guzzling already, I know, I know.
CHOR. Then up with your feet and away to go.
Off, off to the supper we'll run.
With a whoop for the prize, hurrah, hurrah,
With a whoop for the prize, hurrah, hurrah,
Whoop, whoop, for the victory won!

Sir Walter Scott records a pleasantry of a somewhat similar character on the part of a Highland chieftain who, when his French allies, dismayed at the barrenness of the land, inquired at what season forage and other necessaries for cavalry were to be found in the Highlands, replied, "At every season—if you bring them."

1181. ὡς ἐπὶ νίκῃ] Aristophanes loves, as the play draws to a close, to indulge in notes of triumph and anticipations of victory. These Bacchic cries (Evoi, Evae) do not merely celebrate the success of Praxagora's revolution, they also prognosticate the poet's own success over his theatrical rivals in the Bacchic contest. There is a very similar passage in Lysistrata 1292-1294.

APPENDIX

OF VARIOUS READINGS

The Ecclesiazusae is found, in whole or in part, in the following MSS.:—

R. The Ravenna MS.
H. The Monaco (Herculis Portus) MS. (No. 137).
F. The first Florentine (No. 31, 15 in the Laurentian Library).
P. The first Parisian (No. 2712).
P¹. The second Parisian (No. 2715).

Only R. and H. give the play in its entirety. But F. and P¹. omit only about fifty verses at the end, both terminating with line 1136. P., in Brunck's time (A.D. 1783), contained the first 444 lines, but part of the MS. has perished since then, and in Velsen's time (A.D. 1883) it went no further than line 282.

All these are collated by Velsen, whose diligence and accuracy as a collator are beyond all praise. For the readings of P. between 282 and 444 we must rely upon Brunck, who did not profess to give a complete account of its variations.

Of these five MSS., R. H. and P. are far superior to the other two. F. is full of obvious blunders, destructive alike of the sense and the metre. The transcriber of P¹. or of the MS. from which it was copied, seems to have had before him F. or a MS. of the same type, and to have attempted, by emendations of his own, to restore both sense and

metre. Sometimes he hits upon the true reading, but far more frequently he strays further from it than F. itself does.

The editions of Aristophanes in my possession are enumerated at the commencement of the Appendix to the Frogs. With the exception of Neobari (No. 6) all the first nineteen, from Aldus to Dindorf, contain the Ecclesiazusae. After Dindorf's I have the following editions of the play:—

(19) Bothe. Leipsic, 1845.
(20) Bergk. Leipsic, 1857.
(21) Meineke. Leipsic, 1860.
(22) Holden. London, 1868.
(23) Blaydes. Halle, 1881.
(24) Velsen's Ecclesiazusae. Leipsic, 1883.

It should be remembered that my account of the readings of the printed editions of Aristophanes is confined to those in my own possession. Thus, if I say "All editions before Gelenius read so and so," I mean that all the editions *in my possession* do so. If I say that such a word is read by Fracini, Grynaeus, Brunck, recentiores (I use "recentiores" as if it were undeclinable), I mean that Fracini and Gelenius are the only editions *in my possession* before Brunck which so read, but that all the editions *in my possession* after Brunck do so. I believe, however, that my list contains all the editions of any value.

I have taken one or two hints from an article in the *Quarterly Review* of October, 1884. From Dr. Blaydes's critical notes on Frogs 76 and elsewhere I gather the Reviewer to have been his friend Arthur Palmer, the late eminent Professor of Latin in the University of Dublin, to whom indeed Dr. Blaydes dedicates his own edition of Aristophanes.

There being so much fewer MSS. and editions of this play than of the Frogs, I have been able to give a more complete synopsis of the manuscript readings, and to trace them more minutely through the printed editions; though even in the MSS. it did not seem desirable to enumerate such matters as an erroneous accent or the omission of an *iota sub-*

scriptum, unless indeed the error or omission might conceivably point to some other reading; whilst in the printed editions there are often obvious misprints, to record which would be merely to compile a list of "Errata." In the present play too, the names of the speakers are, in the MSS., so often omitted, and the dialogue, both in the MSS. and in the editions, is so variously distributed, that I have not, as a rule, thought it necessary to notice these minor points.

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2. κάλλιστ' ἐν εὐσκόποισιν H. F. P. P[1]. Aldus and all editions down to Meineke; though Le Fevre had suggested εὐσκόποισιν, which Bentley justly condemned. κάλλιστ' ἐν εὐστόχοισιν R. Meineke, Holden. κάλλιστον εὐστόχοισιν Velsen. The last word in the line is in all the MSS. and all the editions before Brunck (and Bekker afterwards) written ἐξητημένον. Scaliger suggested ἐξησκημένον. Dobree suggests that the Scholiast read ἐζητημένον, which is adopted, as the true reading of the text, by Holden and Velsen, but can hardly mean *excogitatum*. ἐξηρτημένον Paulmier, Bentley, Jens, Brunck, Invernizzi, Dindorf, Bothe, Bergk. ἐξηυρημένον Meineke. For the last three words of the line Blaydes substitutes τοῖς σοφοῖσιν ἐξηυρημένον from the Scholiast's gloss ἡ ἔννοια, κάλλιστα τοῖς σοφοῖς εὑρημένον, κ.τ.λ. But if the Scholiast had read τοῖς σοφοῖσιν ἐξηυρημένον, he could not possibly have said that the ἔννοια (the *meaning*) of the words was τοῖς σοφοῖς εὑρημένον, so explaining *idem per idem*. And indeed it seems pretty clear that the Scholiast is really explaining εὐσκόποισιν. Moreover line 6 seems to show that the lamp was placed in some conspicuous position, as the signal to which the women were to gather. And while the expression γονὰς in the succeeding line is satisfied by the τροχηλάτου of line 1, there is nothing to which the expression τύχας can answer unless we read ἐν εὐσκόποισιν ἐξηρτημένον here. There is not much force in Meineke's objection, "Suspensae lucernae nullum in sequentibus indicium" (Vind. Aristoph.). The lamp was certainly somewhere, and wherever it was, there is no mention of it "in sequentibus."

3. σὰς R. H. vulgo. διссὰς F. P. P[1].

4. ὑπο is the suggestion of Kuster, approved by Bergk, and adopted by Blaydes and Velsen. ἄπο MSS. vulgo.

9. πλησίον P. vulgo. πλησίως R. πλησίοις H. F. P[1]. Junta, Bergk, Blaydes. πλησίων Zanetti, Farreus, Grynaeus. Rapheleng. In the preceding line Junta and one or two other editions have τρόπῳ for τρόπων.

10. λορδουμένων MSS. Brunck, recentiores. χορδουμένων editions before Brunck, many of which also omit the τε which follows. But λορδουμένων is read by Suidas s. v.; and before it was known to be the MS. reading had been approved by Bisetus, Scaliger, Bentley,

Kuster, and Bergler.—ἐπιστάτην MSS. vulgo. "Dedi ἐπίσκοπον quod multo aptius est"—Blaydes.

11. ὀφθαλμὸν R. H. vulgo. Cf. ὄμμα line 1. ὀφθαλμὸς F. P. P¹.—δόμων R. P. H. vulgo. δόμῳ F. δόμου P¹.

16. συνδρῶν MSS. vulgo. συνορῶν Meineke, Holden, "qui enim" says the former (Vind. Aristoph), "facinoris socios se faciunt, ii profecto non verendum ut quae cum aliis fecerunt palam faciant, siquidem ipsi criminis rei tenentur." But the lamp was in fact an active participator in, and not a mere spectator of, these goings on; the συν- in συνορῶν would be meaningless; and λαλεῖς τοῖς πλησίον is to be understood not of betraying a crime, but of gossiping over household secrets with the neighbours.

17. συνείσει. The MSS. and older editions read συνοίσει, but Bisetus (whose Greek commentary is given in Portus's edition) says συνείσει γραπτέον, and Bentley "Lege συνείσει." And συνείσει is read by Bergler and all subsequent editors.

20. πρὸς ὄρθρον γ' R. H. F. P. vulgo. πρὸς ὄρθρον P¹. Brunck.—ἐστίν. ἡ δὲ. So the line is read and divided in the MSS. and by Brunck and all subsequent editors. All editions before Brunck had in one sentence καίτοι πρὸς ὄρθρον γ' ἐστὶν ἤδ' ἐκκλησία, generally followed by a full stop. Then the next line was also one undivided sentence, αὐτίκα μάλ' ἔσται καταλαβεῖν ἡμᾶς ἕδρας, *it will speedily be time for us to take our seats*. And H. too omits the δ' after καταλαβεῖν. But otherwise all the MSS. and Brunck and all subsequent editors read and divide the line as in the text.

22. Φυρόμαχός R. Dindorf, Bergk, recentiores. Σφυρόμαχός H. F. P. P¹. vulgo. Phyromachus is several times found as a proper name; Sphyromachus never. Brunck commences the line with ὡς instead of ὅς.

23. ἑταίρας MSS. and all editions before Dindorf, except Junta and Gormont who have ἑτέρας, obviously a mere copyist's error, since it ruins the metre, neither Junta nor Gormont, nor any other editor before Dindorf, introducing into the line the particle πως. The MSS. however have πως though they do not know where to locate it, R. and H. placing it before, and F. P. and P¹. after, the participle. It is, as Meineke admits, "perquam incommoda," and is probably interpolated from some gloss, perhaps from the very scholium cited in the first note in the commentary. Nevertheless Dindorf introduces it into the text, though in order to make the line scan, he is obliged to resort to the old error of Junta and Gormont, and to substitute ἑτέρας πως (which is read by no MS. or edition) for the ἑταίρας of the MSS. and (save as aforesaid) all the editions. And he is followed by all subsequent editors, who generally connect ἑτέρας with ἕδρας *the other seats* (Meineke ubi supra), which I confess seems to me perilously like nonsense. Velsen reads τὰς δ' ἑτέρας, as if the speaker and her friends were to take the seats assigned them by Phyromachus, and the other women to sit where they could, out of sight. All these difficulties are avoided if we retain the genuine reading ἑταίρας. About the participle which follows there is, as it seems to me, much more room for doubt. H. and all the editions before Brunck

have κἀγαθιζομένας. And this is to some extent approved by Bentley who refers to the explanations given by Hesychius and the Etymol. Magn. of ἀγαθιζομένη, viz. ἀγαθὰ λέγουσα and συνεχῶς ἀγαθὰ λέγουσα. And if the passage is cited from Agathon, the employment of ἀγαθίζεσθαι for εὐφημεῖν is just one of the little conceits which we should expect in his language. Bentley however himself suggested κἀγκαθιζομένας, and this, or the cognate form κἀγκαθεζομένας, is adopted by Dindorf, Bothe, Bergk, Meineke, Holden, and Blaydes. Scaliger had previously proposed ἐγκαθιζομένας, which is followed by Brunck, Invernizzi, Bekker, and Velsen. I confess to a strong leaning towards κἀγαθιζομένας, but the word is not found elsewhere, Bentley's alteration is very slight, and seems strongly supported by the scholium above referred to, and by the Scholiast on this verse, and I have therefore adopted it. Another suggestion by Bentley was δεῖν for δεῖ, but this was on the old reading in which καταλαβεῖν was governed by ἔσται. See on 20 supra. The other MS. readings are κωλαθιζομένας R., καθαγιαζομένας F. P. P[1].

24-26. τί δῆτ᾽ . . . λαθεῖν. These three lines are omitted by F. P. P[1]., the transcriber's eye having passed from the final λαθεῖν of line 23 to the final λαθεῖν of line 26. Brunck indeed changes, from his own conjecture, the second λαθεῖν into λαβεῖν and is followed by Invernizzi, Dindorf, and Bothe. But there is no ground for this alteration.

25. τοὺς πώγωνας H. vulgo. τὰς πώγωνας R. though it retains the οὓς which immediately follows.

26. ἢ θαἰμάτια all editions. εἴθ᾽ αἱμάτια R. ἧσθ᾽ αἱμάτια H.

29. τυγχάνῃ. So all the editions, and so (except that it omits the iota subscript) P[1]. τυγχάνεις R. H. F. P.

30. Γυνὴ A. It is not easy to say how many women take part in the ensuing conversation, or in what manner they should be described. The MSS. give us but little assistance. R. F. P[1]. generally omit the speaker's name altogether, whilst H. and P. have simply γυνή τις, or something equally indefinite. The editions before Brunck merely indicated the speakers with the exception of Praxagora by γυ., and when two women speak consecutively, introduced the second as ἑτ. or ἄλλ᾽. Brunck distinguishes nine women, other than Praxagora, calling them γυ. α᾽: γυ. β᾽: and so on down to γυ. ι᾽. This was followed by Invernizzi, Bekker, Dindorf, and Bothe. Bergk rightly reduced the speakers to four: calling them Praxagora, two women, and the Chorus. And so, in substance, Meineke, Holden, and Velsen. Blaydes, omitting the Chorus, reduced them to three: making the second woman give one account of herself in 37-40, and a totally different account in 54-56. This seems an impossible arrangement. The latter lines are obviously spoken by a woman who has just hurried breathlessly in. Bergk gives to the Chorus the present speech 30, 31, and 42-45 infra. The reasons for my own arrangement will be found in the commentary.

31. προσιόντων. Bentley suggested προσιουσῶν, which Blaydes introduces into the text.

32. δέ γ᾽ ὑμᾶς R. H. P[1]. vulgo. δ᾽ ὑμᾶς

F. P.—ἐγρηγόρειν R. H. P. F. Invernizzi, Bekker, Bergk. ἐγρηγόρουν P[1]. Brunck. ἐγρηγορῶ edd. before Brunck. ἐγρηγόρη Dindorf, Bothe, Meineke, Holden, and Velsen. ἠγρηγόρη Blaydes. The determination to eradicate -ειν, however strongly supported by the MSS., is due to the statement found in the grammarians that the termination -η is Attic, and -ειν Hellenic: as for example Moeris ᾔδη, Ἀττικῶς. ᾔδειν, Ἑλληνικῶς. But I have already had occasion to point out (in Appendix to Frogs 819) that "Hellenic" does not mean "un-Attic," and Pierson in his note on Moeris, ubi supra, shows that the termination -ειν is in some places required by the metre. See infra 650.

34. ἐκκαλέσωμαι R. H. vulgo. ἐκκαλέσομαι P. F. ἐκκαλέσσομαι P[1].—θρυγονῶσα R. and (by correction) H. And so all editions before Portus. θρυγανῶσα Portus and subsequent editions till Bergler, who restored θρυγονῶσα, which is also read by Bekker, Meineke, recentiores. Bergk however has θρυγανῶσα. τρυγονῶσα F. P[1]. Brunck, Invernizzi, Dindorf, Bothe. τριγανῶσα P. These are all variations of the same word.

40. λαβεῖν. So every edition except Velsen's. All the MSS. have λαβών, but in R. the words αὐτοῦ λαβὼν are by a second corrector changed into αὐτ' οὔλαβον. Blaydes approves, and Velsen reads, 'λαβον.

42. παροῦσαν MSS. Invernizzi. παριοῦσαν Dindorf, Bergk, Holden, Velsen. προσιοῦσαν every other edition. παριοῦσαν was introduced by Dindorf under the mistaken notion that it was the reading in R.: and no doubt Bergk and Holden adopted it in the same belief. Velsen was aware that R. read παροῦσαν, but says "παριοῦσαν nescio quis primorum editorum." This however is another mistake: it was nowhere read before Dindorf. In itself it seems a probable reading, this being the πάροδος of the First Semichorus, and the word being easily corrupted into παροῦσαν, but it is entirely destitute of authority. Προσιοῦσαν is obviously merely adopted from the προσιόντων, προσιούσας, &c., of the context.

43. κατώμοσεν R. H. Invernizzi, recentiores, except Bothe and Blaydes. κατώμοσε P. ceteri. The line is omitted in F. and P[1].

45. ἡμῶν. These three lines are attributed to Praxagora by H. and P., and the editors generally. This made ἡμῶν incomprehensible, since Praxagora was not herself one of the women hastening to the signal lamp. Meineke therefore proposed to change ἡμῶν into ἣ μὴν, and Holden so reads; whilst Velsen would change it into ἡμῖν. But when it is perceived that these are the words of the Coryphaeus, ἡμῶν is as natural here as ἡμῖν in the corresponding exhortation, Wasps 242. For κάρεβίνθων (R. H. P. and vulgo) F. and P[1]. have κάρεβίνθου.

56. ἐμπλήμενος R. Brunck, recentiores. ἐμπλησμένος H. P[1]. editions before Brunck. ἐμπεπλησμένος F. P. There is a similar variation in the MSS. in Wasps 424, 1127.

57. ἂν ἀνέρωμαι. Dawes, Brunck, recentiores, except Invernizzi. ἀνείρωμαι R. H. and all editions before Brunck. ἂν εἴρωμαι F. P. P[1]. Invernizzi. On the reading ἀνείρωμαι, universal up to his time, Dawes observed, "Ionicis quidem

poetis εἴρομαι et ἀνείρομαι adhibere permissum est; Atticis vero non item. Sed neque formae subjunctivae aoristum vel secundum cum vocula ὡς absque ἂν conjunctum apud Nostrum legisse memini. Itaque, utraque re postulante, rescribo ὡς ἂν ἀνέρωμαι τάδε. Fecisse videtur prima verbi ἀνέρωμαι syllaba ut desideraretur vocula totidem literis constans. Postea autem corrector aliquis versui claudicanti subvenire volens, ἀνείρωμαι imperite scribere sustinuit."

61. λόχμης the second corrector of R., and so P. (but with space for a letter left between the ο and χ). And so all the editions from Gelenius downwards. λόγμης H. Aldus, Fracini. R.'s original reading was λόγχμης, and so Junta, Gormont, Zanetti, Farreus, Grynaeus. λόγχης F. λόχους corrected into λέχους P[1].

62. ὁπόθ' ἀνὴρ Dawes in his note on Plutus 1141 (1139), Bekker, recentiores. The MSS. and the editions before Bekker have ἀνήρ, though R. (and R. alone) recognizes the aspirate by reading ὁπόθ' instead of ὁπότ'. In the same note Dawes proposes for ἐχλιαινόμην (MSS. vulgo) ἐχλιανόμην; and so Porson in his Adversaria, observing that the first syllable of χλιαίνω is long in Lysistrata 386. I have followed these authorities, though I believe the first syllable of χλιαίνω, as of χλιαρὸς, to be common. Bergk changed ἐχλιαινόμην into ἐχραινόμην citing Bekker's Anecd. i. 72. 28 "χραίνεσθαι πρὸς ἥλιον· τὸ λεγόμενον ὑπὸ τῶν πολλῶν ἐπικαίειν (ἐπικαίεσθαι, Meineke) τῷ ἡλίῳ. And this is followed by Meineke, Holden, Blaydes, and Velsen. Meineke in his Vind. Aristoph. says that he himself had originally conjectured ἐμελαινόμην, and refers to Galen vol. vi. p. 47 ἐξ ἡλίου μελανότης, ἐκ μακρᾶς σκιατροφίας λευκότης. And whether we read ἐχλιανόμην ἐχραινόμην or ἐμελαινόμην, this of course was the object of the women in exposing themselves to the sun, though the object seems to have been very imperfectly attained.

65. τὸ ξυρὸν R. F. P. P[1]. Junta, Gormont, Zanetti, Farreus, Grynaeus, Brunck, recentiores. τὸν ξυρὸν H. Aldus, Fracini, and the other editions before Brunck.

66. πρῶτον MSS. vulgo. Meineke suggests πρώην, which Blaydes adopts.

67. προσφερής MSS. vulgo. Le Fevre proposes προσφερὶς, which is approved by Bentley.

69. ὑμῖν R. H. ἡμῖν F. P. P[1]. vulgo.

70. καλόν γ' ἔγωγε R. Bentley, Invernizzi, recentiores. καλὸν ἔγωγε H. F. P. and all editions before Brunck. This being unmetrical, Bentley suggested καλόν γ' ἔγωγε, which is confirmed by R., and is now universally adopted; whilst Dawes proposed τὸν καλὸν which (before Bentley's conjecture and R.'s reading were known) was adopted by Brunck. ἔγωγε καλὸν P[1].

72. καταπνεύουσι H. P. vulgo. καταπνεῦσι R. καταπνεῦσαι F. καταπνεύσαιτε P[1].—γοῦν R. H. vulgo. γάρ F. P. P[1]. Junta, Brunck, Invernizzi, Dindorf, Bothe, Bergk, Meineke, and Holden: but γοῦν is in every way better, and is supported by the best MSS.

75. εἴπομεν P. P[1]. vulgo. εἴπαμεν R. Bekker, Bergk, Holden. εἴπωμεν H. F.

79. ἐκεῖνο τῶν σκυτάλων ὧν MSS. vulgo. ἐκεῖνο τὸ σκύταλον ᾧ Bothe, Blaydes. ἐκείνων τῶν σκυτάλων ὧν Suidas, Bergk, Meineke, Velsen.

81. τὸν δήμιον H. F. P. P¹. vulgo. τὸν δημήμιον R. obviously a mere misspelling. τὸ δήμιον Bothe, Meineke, Holden, Blaydes, an alteration which arises from a misapprehension of the speaker's meaning. "τὴν Δημιὼ (vocab. compos. ex δῆμος et 'Ιὼ vocc.) e conjectura scripsi" Velsen. F. P. and P¹. omit ἄλλος before βουκολεῖν, and P¹. inserts ἐθέλει after that verb, whence Brunck reads εἴπερ τι βουκολεῖν ἐθέλοι τὸν δήμιον.

82. ἀλλ' ἄγεθ' Dindorf, Bergk, and all subsequent editors. γεθ' R. (but with a space left for ἀλλ' ἄ) and Bekker. λέγεθ' H. P. F. Junta, Gormont, Grynaeus. λέγοιθ' P¹. Aldus and, with the exceptions just mentioned, all editions down to Brunck, who changed λέγοιθ' into λέγοιτ' ἄν and so Invernizzi and Bothe. Dindorf's excellent emendation admits of no doubt, and it is very probable, as Blaydes suggests, that the MS. errors arise from the fact that the ἀλ in ἀλλὰ was attracted to the prefix ΓΥΝΗ as if the meaning were γυνὴ ἄλλη. Throughout this opening scene great confusion has been caused by the ingenious but unnecessary transposition of the lines made by Bergk and other recent editors.

83. ἐστὶν ἄστρα MSS. vulgo. ἐστὶ τἄστρα Cobet, Meineke, Velsen.

85. ἡμεῖς βαδίζειν. This line is omitted in F. P¹.

86. ὥστε δεῖ σε MSS. vulgo. ὥστε δεῖ με Bergk. ὥστε δεῖ γε Meineke, Holden. ὥστ' ἐκεῖ γε Blaydes.

87. τῶν πρυτάνεων R. H. P. (except that in H. the υ is written α) vulgo. τῶ πριτάνεω F. P¹. τῷ τῶν πρυτάνεων Junta, Fracini, Gormont.—καταντικρύ P¹. Brunck, recentiores. The other MSS. and older editions write it in two words κατ' ἀντικρύ. H. has κατ' ἀντικὼ, obviously a mere error of writing.

91. ἀκροώμην R. H. F. P. vulgo ἀκουοίμην P¹.—ἅμα Dobree, Meineke, Holden, Blaydes, Velsen. ἄρα MSS. vulgo. Bergk strangely reads ἀρὰς and explains "Intelliguntur solennes preces et dirae, a quibus conciones inchoabant."

92. μοι R. Bekker, Bergk, Meineke, Velsen. μου H. F. P. P¹. vulgo. Brunck had already said "elegantius esset μοι."

94. παραφῆναι R. H. P. P¹. vulgo. παραφανῆναι F. Junta, Gormont.

95. οὐκοῦν R. H. vulgo. οὐκ ἂν F. P. P¹.

97. τὸν Φορμίσιον R. H. Junta, Gormont, Portus, recentiores. τὸ Φορμίσιον Aldus and all editions, except as aforesaid, before Portus. τὴν Φορμίσιον F. P. P¹.

98. ἐγκαθιζόμεσθα R. H. P. Aldus, and except as hereinafter mentioned, all editions before Bergk. ἐγκαθεζόμεσθα Junta, Gormont, Grynaeus, Dindorf, Bergk, recentiores. ἐγκαθεζόμεθα F. αὖ καθεζόμεθα P¹.—πρότεραι R. H. P. P¹. vulgo. πότεραι Junta, Gormont. πότερα F.

101. ἡγήσαιθ' F. P. P¹. vulgo. ἡγήσειθ' R. H.—ὁρῶν MSS. vulgo. Cobet suggested ὁρᾶν, which Blaydes introduces into the text. It seems difficult to make sense of ὁρᾶν, without omitting ἡμᾶς, and if all the MSS. had read ὁρᾶν, it would have been necessary to restore ὁρῶν.

105. τοι νὴ MSS. vulgo. Bothe conjectured τοίνυν, which Meineke and Holden adopt. Blaydes reads τοι δή.

106. τοσοῦτον MSS. Brunck, recen-

tiores. τοσοῦτόν γ' Junta, Gormont, Bergler. τοσούτου γ' Aldus, and except as aforesaid, all editions before Bergler.

110. ξυνουσία R. F. P. P^1. Junta, Gormont, Brunck, recentiores. ἐξουσία H. and (with the exceptions aforesaid) all editions before Brunck.

112. ὅσοι R. P. vulgo. ὅσα H. ἄπο F. P^1.

113. πλεῖστα R. H. P. P^1. vulgo. πλεῖσται F. Junta, Gormont.

115. οὐκ οἶδα MSS. vulgo. Meineke, in his Aristophanes, suggests οἶδ' οἶδα (which Blaydes adopts) or εὖ οἶδα. The reason for this suggestion was not apparent, but in his Vind. Aristoph. he gives the following explanation: "Praxagorae dicenti τὸ σπυδεῖσθαι mulieribus per fortem fortunam suppetere, altera respondere vix potuit οὐκ οἶδα, sed εὖ οἶδα." It is plain therefore that Meineke altogether misapprehended the speaker's meaning; for of course she is referring to the argument by which Praxagora has been endeavouring to meet her inquiry, and not to one of the subordinate facts on which that argument is based.—δεινὸν δ' R. H. vulgo. δεινόν (without δ') F. P. P^1. Velsen.—ἡ μὴ 'μπειρία F. P. P^1. Bergler, recentiores. ἡ 'μὴ 'μπειρία R. H. and the editions before Bergler. Toup conjectured ἡ 'μὴ ἀπειρία.

117. ὅπως προμελετήσωμεν MSS. vulgo. "That we may practise beforehand." Kidd (on Dawes, sec. 3, p. 84) proposed ὅπως προμελετήσαιμεν "That we might practise." And so Dindorf, Blaydes, and Velsen. ὡς ἂν προμελετήσωμεν Brunck.—ἀκεῖ R. H. P. vulgo. ἁ F. που ἁ P^1.

118. ἂν περιδουμένη H. P. F. vulgo. ἂν περιδομένη R. περιδυμένη (without ἂν) P^1.

119. ἄλλαι. The word was first aspirated by Meineke, but it was always so understood, and translated *ceterae* not *aliae*. P^1. inserts γέ before ποι.

122. τοὺς στεφάνους R. H. P. F. vulgo. τοῖς στεφάνοις P^1. τὸν στέφανον (at Cobet's suggestion) Meineke, Holden, Blaydes, and Velsen.

123. τί μοι R. H. P. vulgo. τι μὴ F. P^1. τοι μοι Junta, Gormont, Zanetti, Farreus, and Grynaeus.—δόξῃ H. F. P. P^1. (except that they omit the iota subscript) vulgo. δ.ίξει R.

125. ὡς καὶ καταγέλαστον τὸ πρᾶγμα MSS. vulgo. The line is rather jerky, but the woman is tying on her beard, and is perhaps convulsed with laughter. Three editors have rewritten it, each differently. Meineke has ὡς καταγέλαστον τοῦτο πρᾶγμα. Holden ὡς καταγέλαστον πρᾶγμα τουτί. And Velsen (after Cobet) οὐ καταγέλαστόν σοι τὸ πρᾶγμα, with a note of interrogation at the end of the line.

128. περιφέρειν R. H. vulgo. φέρειν F. P. P^1.—χρὴ MSS. vulgo. χρῆν Cobet, Meineke, Holden.

129. πάριτ' MSS. vulgo. πάριθ' Le Fevre, Brunck, Invernizzi, Bekker, Dindorf, Bothe. No reason is given, and I can imagine none, for this alteration. The plural is clearly required here, as in Acharnians 43.

130. κάθιζε παριών. From not perceiving the obvious meaning of these words (see the Commentary) the conjecturers have been busy in suggesting alterations. Bergk began by proposing, not reading, κάθιζε Παίων or Πρίων. Meineke reads κάθιζ' ὁ παριὼν, and talks

of the employment of παριὼν to describe an orator coming forward to speak, which is true but irrelevant. Holden, as usual, follows Meineke. Blaydes offers seven conjectures for the choice of his readers, of which Velsen adopts the second. They are (1) κάθιζε. παριὼν τίς. (2) κάθιζε. πάριτε. (3) κάθιζε. σίγα. (4) σίγα. σιώπα. (5) κάθιζε, κάθιζε. (6) κάθιζε, Παύσων. (7) Στράτων, κάθιζε.

131. περίθου R. P. vulgo. περάθου H. παράθου F. P¹. Junta, Gormont.

132. πρὶν πιεῖν MSS. vulgo. Junta and Zanetti have πρὶν ποιεῖν and Farreus πρὶν ποιεῖς, but this can only have been per incuriam, since all read ἰδοὺ πιεῖν in the following line. Fracini has the same mistake in 157.

135. κἀκεῖ MSS. Junta, Gormont, Brunck, recentiores. ἐκεῖ the other editions before Brunck.

139. μεθυόντων MSS. Junta, Gormont, Kuster, recentiores. But with the exceptions aforesaid the editions before Kuster have μεθύοντ'.

140. σπένδουσι R. H. F. vulgo. σπεύδουσι P. P¹.

141. τοσαῦτ' ἂν εὔχοντ' Hermann and so (or ηὔχοντ') Dindorf, Bergk, recentiores. τοσαῦτ' ἐπεύχοντ' Aldus, Junta, Gormont, Zanetti, Farreus, Grynaeus, and Brunck. τοσαῦτά γ' εὔχοντ' R. P¹. and so the other editions before Bergk. τοσαῦτα γ' εὔχονται P. τοσαῦτ' εὔχονται F. τοσαῦτ' ἔχοντα H.

142. ἐμπεπωκότες Aldus, Junta, and, except as hereinafter mentioned, all the editions. ἐκπεπωκότες R. Fracini, and the editions from Gelenius to Le Fevre (inclusive), and Invernizzi. Scaliger however preferred ἐμπεπωκότες which was restored by Kuster, and has since been universally read: H. and P., two good MSS., read ἐμπεπτωκότες, which must be intended for ἐμπεπωκότες, just as the ἐκπεπτωκότες of F. P¹. must be intended for ἐκπεπωκότες.

144. κάθησ' R. Fracini, Gelenius, and subsequent editions to and including Le Fevre, and Bekker, Dindorf, Bergk, recentiores. κάθιζ' H. P¹. and the other editions. κάθιζε P. F.

146. δίψει R. H. P. and all editions before Dindorf. δίψῃ P¹. and (without the iota subscript) F. It was silently introduced into the text by Dindorf, and so Bergk, recentiores.—ἔοικ' ἀφαυανθήσομαι R. H. Invernizzi, recentiores. ἔοικε φαυανθήσομαι F. P. P¹. Junta, Gormont. But otherwise the older editions have ἔοικεν ἀφαυανθήσομαι.

150. διερεισαμένη Schaefer (ad Dionys. de compos. verb. p. 164), Bekker, recentiores. διερεισμένη MSS. edd. before Bekker.—τῇ βακτηρίᾳ R. H. vulgo. τῆς βακτηρίας F. P. P¹. Junta, Gormont.

151. ἕτερον ἂν R. vulgo. ἑτέρων ἂν H. ἂν ἕτερον P¹. Meineke, Holden, Blaydes, and Velsen. ἂν τὸν ἕτερον F. P.

152. ἵν' ἐκαθήμην H. F. P. P¹. vulgo. ἣν ἐκαθήμην R.

153. ἐμὴν μίαν. These words have not found favour with some eminent scholars. Dawes proposed ἐμὴν βίαν, Toup γνώμην ἐμήν, Kidd (editing Dawes) ῥώμην ἐμήν; Reiske at first conjectured ἐμὴν βίαν, but was afterwards convinced by Valcknaer that the MS. reading is correct, and says, "Subintelligitur γνώμην, et idem vult atque si dixisset κατὰ τὴν ἐμὴν καίτοι μιᾶς γνώμην." Meineke suggests Μίκαν, as the name of some female vintner. But no one has altered the

text except Velsen, who for μίαν substitutes τινας.

154. τοῖσι R. H. and all editions before Dindorf. τοῖς F. P. P¹. Dindorf, recentiores. See on 167 infra.

157. πιεῖν γ' R. Invernizzi, recentiores. πιεῖν (without γ') H. F. P. P¹. and all editions before Invernizzi.

159. εἰποῦσα MSS. vulgo. εἶπας σὺ Blaydes, Velsen.

161. ἐκκλησιάσουσ'. This was suggested by Bentley, and afterwards by Kuster in his notes, but it was first introduced into the text by Dindorf, who is followed by Bergk and all later editors except Holden. ἐκκλησιάζουσ' MSS. and all editions before Dindorf, and Bothe afterwards. ἐκκλησιάζουσ' is unmetrical in all the MSS. except P¹. which for οὐκ ἂν has οὐ, and in all the editions except Brunck and Invernizzi who follow P¹. here, and find room for ἂν after ἕτερον in the following line. Holden reads ἐκκλησιῶσ' which was an invention of Buttman.

162. ταῦτ' MSS. Junta, Gormont, Dindorf, recentiores. τοῦτ' vulgo.

166. ὦ δύστηνε F. P¹. Aldus, Junta, Gormont, Blaydes, Velsen. αὖ δύστηνε R. H. vulgo. This and several other lines in this part of the play are now missing in P.

167. ἐκεῖνον' ἐπιβλέψασα R. F. P. P¹. and all editions (except Aldus, Junta, and Gormont, who with H. read ἐκεῖνον· εἴ τι βλέψασα, obviously a mere misspelling) before Dindorf. Elmsley at Ach. 178 making a vast number of corrections to support a very doubtful rule of his own invention, proposed ἐκεινονί. βλέψασα and so Dindorf, Bergk, recentiores. But the compound ἐπιβλέψασα seems far more suitable. At the commencement of this line, by a very singular mistake, all editions before Brunck read μὰ Δί' Ἐπίγονον. δι' Ἐπίγονον, the MS. reading, was replaced by Brunck and has since been universally received.—Perhaps it is wrong to speak of Elmsley's *rule*, because he does not profess to lay down any absolute rule. He merely says, "Longe rarius quam putaram anapaestum in hoc metri genere inchoat ultima vocis syllaba." And he adds that of the places in which such an arrangement occurs, many admit of an easy emendation, giving as his first example, καὶ τοῖσι φοινικισμοῖσιν ἐξαπτωμένην, where he would change τοῖσι into τοῖς. And this doubtless is the reason why, in 154 supra, Dindorf prefers τοῖς the reading of the inferior, to τοῖσι the reading of the better, MSS. But if it is admitted, as it is, that Aristophanes sometimes so wrote, it is merely a question of the MSS. and of the ear, whether he did so in any particular instance.

169. ἄπερρε R. H. P. P¹. vulgo. ἔπερρε F.—κάθησ' R. Fracini, Gelenius, Portus, recentiores. κάθησθ' H. F. P. P¹. and (except as aforesaid) all editions before Portus.

170. ὑμῶν γ' H. F. P¹. and (except as hereinafter mentioned) all editions before Invernizzi: and Bothe, Blaydes, and Velsen afterwards. ἡμῶν γ' Zanetti, Farreus, and Rapheleng. ὑμῶν (without γ') R. Invernizzi and the other subsequent editions. P. has only the first two words of the line.

171. τονδί H. F. P. P¹. vulgo. τὸν δὴ R.

172. κατορθώσασα R. H. P¹. vulgo. κατορθώσας F. P.

173. ἐμοὶ δὲ MSS. vulgo. ἔμοιγε Brunck, Bekker. But if the μὲν two lines above is correct, δὲ seems necessary here. Praxagora does not make a clean cut between her two characters of Woman and Orator.

174. ὅσονπερ R. F. P. P[1]. vulgo. ὅσον παρ' H.

175. βαρέως πράγματα R. H. vulgo. But F. P. P[1]. make βαρέως the last word of the line, and Suidas, s. v. προστάτης, the first. Blaydes follows Suidas.

179. πλείον' H. F. P. P[1]. vulgo. πλεῖον R. Zanetti, Farreus, Grynaeus, Rapheleng.

180. δυσαρέστους R. F. P. P[1]. vulgo. δυσαρέτους H. Aldus and none other.

181. φιλεῖν μὲν MSS. Portus, recentiores. φιλεῖν (without μὲν) editions before Portus.

183. ἦν. The word is variously accented in the MSS. and early editions, some having ἦν, others ἢν, others ἥν.

185. ἡγούμεσθα R. H. P[1]. vulgo. ἡγοίμεθα F. P.—χρωμένων R. H. F. P. vulgo. χρώμεθα P[1].

188. μισθοφορεῖν ζητοῦντας R. H. vulgo. μισθοφοροῦντας F. P. P[1]. Junta, Gormont.

190. ὤμοσας. All the MSS., and all the editions before Meineke have ὠνόμασας. Bentley saw that ὤμοσας was necessary (for any man might name, though only a woman would swear by, Aphrodite), but seems, per incuriam, to have written it ὤμνυσας. And ὤμοσας is read by Dobree, Meineke, recentiores. —χαρίεντά γ' ἂν R. H. F. P. vulgo. χαρίεντ' ἄγαν P[1].

191. εἶπας MSS. vulgo. εἶπες Brunck, Invernizzi.

192. εἶπον MSS. Brunck, recentiores. εἴπω all editions before Brunck.

194. ἀπολεῖν MSS. vulgo. Bergk suggested and Blaydes reads ἀπολεῖσθ'.

195. δή δ' F. P. P[1]. Bentley, Elmsley (at Ach. 10), Brunck, Bekker, recentiores. δή γ' R. H. all editions before Brunck, and Invernizzi afterwards.—τῶν δὲ ῥητόρων R. H. F. P. vulgo. καὶ τῶν ῥητόρων P[1].

197. ναῦς R. H. F. P. vulgo. τὰς ναῦς P[1].—δεῖ (with a stop after καθέλκειν) R. F. Dindorf, Bergk, recentiores. δή (with no stop after καθέλκειν) H. all editions before Dindorf, and Bothe afterwards. δὲ P. P.—καθέλκειν R. F. P. P[1]. vulgo. καθέλκει H.—τῷ πένητι R. H. F. P. vulgo. τοῖς πένησι P[1].—μὲν δοκεῖ R. H. P[1]. vulgo. μέν σοι δοκεῖ F. P.

198. καὶ γεωργοῖς R. H. vulgo. γεωργοῖς (without καὶ) F. P. P[1].

199. ἤχθεσθε Reiske, Dindorf, Bergk, recentiores. ἄχθεσθε H. F. P. P[1]. and all the other editions. ἄχθεσθαι R.

200. νῦν MSS. vulgo. νῦν δ' Dindorf, Holden, Blaydes. Later in the line, the σὺ is omitted by Junta and Gormont.

202. ὁρίζεται H. vulgo. οὐχ ὁρίζεται F. P. Junta, Gormont. ὀρείζεται R. οὐ χρῄζετε (a mere gloss) P[1]. ὁρίζεται seems perfectly right (see the Commentary), but many efforts have been made to amend it. Bentley proposed ὠστίζεται or ὠθίζεται, Hermann ὀργίζεται, an anonymous writer in the Classical Journal ἐρίζεται, Meineke ὡρᾴζεται, in the sense of *delicias facit*, Velsen ἐρείδεται. Meineke's conjecture, though introduced into the text by himself, and adopted by Holden, Blaydes, and Velsen, is far the most unsuitable of all: for Praxagora is plainly on the side of Thrasybulus, and she is, in this section

of her speech, criticizing the action of the People in regard to their foreign relations, not satirizing the airs and graces of any individual orator. In the next line Blaydes changes αὐτὸς into αὐτὴν which he does not explain, and which (as he reads ὡρᾴζεται) it is not easy to understand.

204. ἁνήρ. The MSS., and editions before Bekker, read ἀνὴρ, but Bentley perceived that the article is required, and the aspirate is added by Bekker and all subsequent editors.

205. γάρ ἐστ' R. F. P¹. Bekker and all subsequent editors except Meineke and Holden. γ' ἄρ' ἔστ' H. all editions before Bekker, and so Holden. γὰρ ὥστ' P. ἄρ' ἔστ' Meineke.

207. ἰδίᾳ R. Le Fevre, recentiores. ἰδία H. F. P. P¹. edd. before Le Fevre. —σκοπεῖσθ' R. H. vulgo. Brunck has σκοπεῖθ' in his text, but reverts to σκοπεῖσθ' in his notes. σκοπεῖς F. P. P¹.—τις R. H. vulgo. τί F. P. P¹.—κερδανεῖ R. H. F. P¹. vulgo. κερδανεῖς P.

209. πείθησθε R. F. P. P¹. vulgo. πείθεσθε H. Rapheleng. πίθησθε (on Cobet's suggestion) Meineke, Holden, Blaydes, and Velsen.

211. ἡμᾶς MSS. Junta, Gormont, Brunck, recentiores. ὑμᾶς the other editions before Brunck.

212. ταμίαισι R. H. F. vulgo. ταμίαις P. P¹.

213. λέγε λέγ' Junta and Gormont omit the first λέγε.

216. βάπτουσι R. F. P. P¹. vulgo. βλάπτουσι H.

219. εἴ πού τι Dobree, Bergk, recentiores. εἰ τοῦτο MSS. vulgo. Dobree's translation (as to which see the Commentary) must have arisen from his not observing that the sentence is interrogative; but the note of interrogation at the close of the next line had already been introduced by Brunck, who is followed by all subsequent editors except Bergk and Meineke.

220. καινὸν R. H. P. vulgo. κακὸν F. Junta. γε κακὸν P¹.

221. πρὸ τοῦ Bekker, recentiores, except Bothe. But as a rule the two words are united into one, προτοῦ, here and elsewhere in all or most of the MSS. and vulgo.

223ᵃ. πέττουσι κ.τ.λ. This line was introduced from R. by Invernizzi. It is omitted in all the other MSS. and in all editions before Invernizzi.

226. αὑταῖς P¹. "Hotibius," Bekker, recentiores. αὐταῖς R. H. F. P. and all editions before Bekker, except Portus, Scaliger, Le Fevre, and Brunck who read αὐτοῖς.

227. οἶνον φιλοῦσ' εὔζωρον ὥσπερ καὶ πρὸ τοῦ Hanovius, Bergk, Blaydes. The MSS. readings are unmetrical. τὸν οἶνον εὔζωρον φιλοῦσ' ὥσπερ καὶ προτοῦ R. H. Le Fevre. And so (with φιλοῦσιν for φιλοῦσ') F. P. P¹. In Aldus the reading of R. H. is made metrical by omitting the καὶ. And this is followed by all editors (excepting Le Fevre) down to Bergk. But all the MSS. have ὥσπερ καὶ πρὸ τοῦ as in the eight corresponding lines, and this has been replaced by Bergk and all succeeding editors. It is therefore necessary to make the earlier part of the line correspond with the other eight, and this is done by Hanovius as in the text. Cobet conjectured πιεῖν φιλοῦσ' εὔζωρον which is accepted by Velsen. But πιεῖν is not only unwarranted, it is superfluous,

since εὔζωρον φιλοῦσι is identical with πιεῖν εὔζωρον φιλοῦσι. Meineke reads εὔζωρον ἐμπίνουσιν, and so Holden, but this is travelling far from the MSS.

229. παραδόντες R. F. P. P[1]. Kuster, recentiores. παραδοῦντες H. edd. before Kuster.

231. ἀλλ' ἁπλῷ τρόπῳ R. H. vulgo. ἀλλὰ τῷ τρόπῳ F. P. P[1]. Meineke (V. A.) conjectures ἀλλ' αὐτῶν τρόπῳ. Nauck ἀλλ' ἁπλῷ λόγῳ.

232. μόνα R. H. F. P. vulgo. μόνον P[1]. Blaydes.

234. σώζειν ἐπιθυμήσουσιν R. Invernizzi, recentiores. σώζειν ἐπιθυμοῦσιν H. and all the editions before Brunck, except Grynaeus, who saves the metre by inserting μὲν after σώζειν. Le Fevre, however, had conjectured ἐπιθυμήσουσιν, and Scaliger μάλ' ἐπιθυμοῦσιν (which Brunck reads); and both Bentley and Kuster observed that it would be necessary to adopt one or other of these conjectures. F. P. P[1]. save the metre at the expense of the sense, reading σώζουσιν, ἐπιθυμοῦσιν. For εἶτα (R. H. P[1]. vulgo) F. and P. have εἰ τὰ.

235. μᾶλλον MSS. (the line is now missing in P.) and all editions before Dindorf. Suidas, s. v. θᾶττον, says ἀντὶ τοῦ μᾶλλον· τὰ σιτία τῆς τεκούσης θᾶττον ἐπιπέμψειεν ἄν. It is not easy to see what Suidas meant by ἀντὶ τοῦ μᾶλλον. It seems as if he, or the grammarian he is quoting, were offering a conjecture on the line. Porson, however, thought that we should read θᾶττον here: and it is accordingly read by Dindorf and subsequent editors. But the word seems rather out of place. Praxagora mentions two benefits which will accrue to the soldiers from their mothers being in power, viz. (1) they will not be recklessly exposed to danger; and (2) they will be abundantly supplied with provisions.—ἐπιπέμψειεν R. H. P[1]. vulgo. ἐπιπέμψειας F.

236. πορίζειν. Velsen inserts δ' after this word. But in truth the line is merely explanatory of the preceding statement.

239. ἐάσω R. H. F. vulgo. This line also is now missing in P. ἐάσω γε P[1].—κἂν MSS. vulgo. γ' ἂν Bentley. δ' ἂν Brunck, Bekker. δ' ἢν Dindorf (in notes). ταῦτ' ἐὰν Bergk, Blaydes. Bothe, Meineke, Holden, and Velsen annex ταῦτα to the preceding clause τὰ δ' ἄλλ', ἐάσω ταῦτα. For πείθησθέ (MSS. vulgo), πίθησθέ is substituted by the same editors as on 209 supra.—μοι R. H. P[1]. vulgo. μου F. Junta, Gormont, Zanetti, Farreus.

240. διάξετε R. F. P. P[1]. vulgo. διέξετε H. διείξετε Aldus alone. This is the meaning of the entry in Porson's Adversaria, which Dobree professes himself unable to understand.

243. μετὰ τἀνδρὸς MSS. Brunck, recentiores; but R. had originally μετ' ἀνδρὸς, and so all editions before Brunck.—ᾤκησ' ἐν Πυκνί R. H. vulgo. ᾤκισ' ἐν Πυκνί F. P. P[1]. ᾤκησ' ἐν Πυκνί Brunck. This line is now missing in P., but its reading is given by Brunck.

244. ἔπειτ' MSS. vulgo. ἐκεῖ τ' Dindorf (in notes), Holden, Blaydes, but ἔπειτα seems the apt word for introducing the consequence of this sojourn in the Pnyx.—ἀκούουσ' MSS. Junta, Gormont, Portus, recentiores. ἀκοῦσ' the other editions before Portus.

245. δεινὴ R. H. vulgo. καὶ δεινὴ F. P[1]. Line now missing in P.

246. στρατηγὸν R. H. vulgo. στρατηγεῖν F. P. P[1]. Brunck.

247. κατεργάσῃ H. F. P[1]. vulgo. κατεργάσει R. The line is not given by Fracini, and is now missing in P.

248. ἀτὰρ R. H. P[1]. Aldus, Fracini, Gelenius, recentiores. αὐτὰρ P. F. and the other editions before Gelenius.— λοιδορῆται H. F. P. P[1]. vulgo. λοιδορεῖται R.

250. τοῦτό γε R. H. P[1]. vulgo. τοῦτόν γε F. P. τουτογί Blaydes.

253. εὖ καὶ καλῶς H. F. P. P[1]. vulgo. R. omits the εὖ καὶ, and so Fracini.

254. λοιδορῇ R. H. P. vulgo. λοιδορεῖ F. P[1].

255. εἶπον R. H. F. P. vulgo. εἴποιμ' P[1]. whence Brunck reads μὲν ἂν εἴποιμ', and so Invernizzi. Elmsley, at Medea 266, objects to this, but probably only on the ground that it makes the particle μὲν commence an anapaest, as to which see his note on Acharnians 127. Brunck's reading seems to me very reasonable.

256. ὑποκρούωσιν R. Dindorf (in notes), Meineke, Blaydes, Velsen. ὑποκρούσωσί H. F. P. and all editions before Invernizzi. ὑποκρούσωσιν P[1]. Invernizzi, Dindorf, Bothe, Bergk. ὑποκρούωσί Fracini, Bekker.

258. σ' οἱ τοξόται R. F. Bekker, recentiores, except Bothe. σοι τοξόται H. and all editions before Gelenius. σε τοξόται P. P[1]. Gelenius and all subsequent editions before Bekker, and Bothe afterwards.

261. κελεύσομεν H. P. P[1]. vulgo. κελεύσωμεν R. F.

262. ταυτὶ μὲν κ.τ.λ. This single line is by H. and all editions before Brunck attributed to Praxagora; the Woman's speech commencing with the following line.

265. τὼ R. F. P. Junta, Gormont, Bekker, recentiores, except Bothe. τὰ H. P[1]. all the other editions before Bekker, and Bothe afterwards.

266. ὅμως δὲ R. H. vulgo. ὅμως F. P. who, however, insert the δὲ at the end of the line. ὅμως γε P[1].

267. ἐξωμισάσαις R. H. vulgo. ἐξωμιάσαις F. P. Junta, Gormont. ἐξωμιάσαις ἂν P[1].

269. ὑποδεῖσθε δ' H. F. P. P[1]. vulgo. ὑποδεῖσθέ μ' R.

270. ἄνδρ' ἐθεᾶσθε R. F. P. P[1]. Junta, Gormont, Bekker, recentiores. ἄνδρα θεᾶσθε H. and, except as aforesaid, the editions before Bekker.

271. μέλλοι R. H. P[1]. vulgo. μέλλει P. μέλοι F.

274. ἀκριβῶς ἦτε Hirschig, Bergk, recentiores. ἀκριβώσητε R. H. P. P[1]. vulgo. ἀκριβωσεῖτε F. Junta, Gormont.

275. τἀνδρεῖ' ἅπερ γ' Elmsley, Blaydes, Velsen. τἀνδρεῖα τἅπερ H. and all editions before Brunck. τἀνδρεῖά γ' ἅπερ Brunck and all subsequent editors before Blaydes. τἀνδρεῖά τ' ἅπερ R. F. τἀνδρεῖά θ' ἅπερ P. P[1].

276. ἐπαναβάλεσθε P[1]. Bentley, Toup, Brunck, recentiores. ἐπαναβάλλεσθε R. F. P. editions before Brunck, contra metrum.

277. βαδίζετ' R. H. P. P[1]. vulgo. βαδίζουσ' F. Junta, Gormont.

278. τὸν τρόπον H. F. P. P[1]. vulgo. R. omits τόν.

281. πύκν' H. Aldus, Fracini, Gelenius, and the subsequent editions before Brunck, Bekker, recentiores, except Bothe. πνύκ' or πνύχ' the other MSS. and editions.

282. σπείσαθ' R. F. P^1. Bentley, Brunck, recentiores. σπείσασθ' H. P. editions before Brunck.—ὡς εἴωθ' ἐκεῖ MSS. vulgo. ὡς οἷόν τ' ἐπεὶ Meineke who, also two lines below, alters the ὑπαποτρέχειν of the MSS. and editions into ἔστ' ἀποτρέχειν. With this line P. now ends. In Brunck's time it continued to line 444. Between these two lines, therefore, we have such readings only from P. as Brunck thought it desirable to record.

283. ὀρθρίοις H. F. P^1. Junta, Gormont, Bekker, recentiores. ὀρθίοις R. ὀρθρίως the other editions before Bekker.

285. τοῦτο R. H. F. vulgo. ταῦτα P^1.

286. ὡς μή ποτ' MSS. vulgo. μὴ καί ποτ' Elmsley, Dobree, Holden, Blaydes, Velsen: Elmsley doubting if ὡς could be thus used without ἄν. Meineke proposed ἵνα for ὡς.

287. ἡμᾶς MSS. vulgo. Bergk suggested a full stop after ἐξολίσθῃ, followed by ἡμῖν γὰρ ὁ κίνδυνος κ.τ.λ.; whilst Meineke (Vind. Aristoph.) would change ἡμᾶς into ὁρμᾶσθ', observing that the particle γὰρ "ad illam de viri nomine etiam atque etiam usurpando admonitionem referri non potest." The γὰρ of course refers to the possibility of their speaking of themselves as *women*.

288. ἐνδυόμεναι. This, Le Fevre's suggestion, is adopted by Brunck and all subsequent editors. ἐνδούμεναι MSS. and all editions before Brunck. The Scholiast says καταδυόμεναι εἰς τηλικαύτην τόλμαν λάθρᾳ.—κατὰ σκότον R. H. F. vulgo. κατάσκοπον P^1. κατὰ σκότου Gelenius and subsequent editions before Kuster.

289. χωρῶμεν κ.τ.λ. In the MSS. this first line is both here and in the antistrophe divided into a dimeter iambic and (except in P^1.) a trochaic dimeter catalectic, but the remaining twenty lines are divided very much, though not quite, as in the text. But in all the editions before Dindorf, the first line is read as here, and the twenty glyconics which follow are combined into ten double lines. The present arrangement is due to Dawes, Porson, and Gaisford (Notes to Hephaestion, chap. xi), was first introduced into the text by Dindorf, and is now universally accepted. For ὤνδρες ἠπείλησε γὰρ P^1. reads ὡδὶ γὰρ ἠπείλησεν, apparently with a view of getting this line into the same metre as the four which precede it.

290. ὃς ἂν R. F. P. P^1. Dawes, Bergler, recentiores. And the reading had previously been suggested by Le Fevre. ὡς ἂν H. and editions before Bergler.—τοῦ κνέφους R. H. F. vulgo. τ' ἐκνέφους P^1.

291. ἥκῃ R. F. P^1. vulgo. ἥκει H.—κεκονιμένος F. P. P^1. Dawes, Brunck, Bekker, recentiores. And so Kuster had conjectured. κεκονισμένος R. H. and the old editions, except that one or two by mistake have κεκονισμένοις, and one or two κεκονιαμένοι.—στέργων σκοροδάλμη, βλέπων ὑπότριμμα, μὴ Porson, Gaisford, Dindorf, recentiores. The MSS. and editions before Dindorf have βλέπων ὑπότριμμα στέργων σκοροδάλμη, μή, but the transposition is required by the metre. In Dawes's time there was a line missing in the antistrophe, viz. ἐν τοῖς στεφανώμασιν, and accordingly he here omitted μὴ δώσειν τὸ τριώβολον. Bentley suggested an alteration in the MS. reading by substituting κάρεύγων σκοροδάλμην for στέργων σκοροδάλμη, but

the necessary transposition of the lines has made this impossible.

292. τὸ τριώβολον MSS. Brunck, recentiores. The τὸ was omitted in the editions before Brunck.

293. ἀλλ' MSS. vulgo. σὺ δ' Porson, Gaisford, thinking that the metre requires the last syllable of τριώβολον to be long. Χαριτιμίδη Bentley, Brunck, recentiores. χάρι τιμία ἡ MSS. and this or χάριτι μία was read by all editions before Brunck. Bisetus suggested Χαριτιμία ἡ. Le Fevre, says Dawes, "usque adeo festivum fuisse video ut quintam et sextam ad normam iambicam sic exigi voluerit, 'Αλλ' ὦ Χαρίδημε καὶ Σμίκυθε, καὶ σὺ Δράκη, | Ἕπου κατεπείγων σαυτόν, τοῦν προσέχων ὅπως," and he points out a false quantity in each line. —καὶ Δράκης R. H. F. P. Dawes, Brunck, recentiores. καὶ Δράκη editions before Brunck. μὴ δράμῃς P¹.

294. σαυτῷ προσέχων MSS. Junta, Brunck, recentiores. σαυτόν, προσέχων the other editions before Brunck.

295. παραχορδιεῖς R. P¹. Bentley, Dawes, Brunck, recentiores. παραχορδίῃς H. F. editions before Brunck.

297. πλησίοι R. vulgo. πληθίοι H. πλησία F. Junta. πλησίον P¹. Brunck, Bekker, Dindorf.—καθεδούμεθ' R. H. vulgo. καθεδοῖμεν F. P. P¹.

298. ὁπόσ' R. H. vulgo. ὅπως F. P. P¹. —ἂν δέῃ τὰς R. F. P¹. vulgo. ἂν δέλτας H. δοκῇ ταῖς ἡμετέραις φίλαις Blaydes.

299. χρῆν μ' R. H. F. and all editions, except those from Gelenius to Le Fevre inclusive, of whom Gelenius and Portus omit the μ', and Rapheleng, Scaliger, and Le Fevre read χρῆν γ'. P¹. has χρή μ'.

300. ὠθήσομεν R. H. F. P. Brunck, recentiores. ὀνήσομεν P¹. ὠθήσομαι editions before Brunck.—ἐξ ἄστεως R. H. vulgo. ἐξ ἄστεος Dawes, Brunck. ξένους F. P. P¹. By prefixing ἕτερος χορὸς to this line, H. and P. recognize the fact that a new set of Choreutae here make their appearance.

301. ἔδει λαβεῖν ἐλθόντ' Dawes, Dindorf, recentiores. ἐλθόντ' ἔδει λαβεῖν R. H. and all editions before Brunck, which Bentley endeavoured to bring into metre by reading ἰκόντ' for ἐλθόντ'. ἐλθόντας ἔδει λαβεῖν P. P¹. Brunck, Invernizzi, Bekker. ἐλθόντες ἔδει λαβεῖν F.

302. καθῆντο λαλοῦντες Brunck (in his note), Invernizzi, recentiores, except Bothe. κάθηντο λαλοῦντες H. all editions before Kuster, and so Bothe. κάθηντο λαλοῦντες R. ἐκάθηντο λαλοῦντες Kuster, Bergler. κάθηντο λαλοῦσαι F. P. P¹.

303. ἐν τοῖς στεφανώμασιν. These words are omitted in all the MSS. except R., and in all the editions before Invernizzi. R. has στεφανώμασι and so Invernizzi and Bekker, and I think that this is admissible at the end of a sentence. See the Commentary on 289. But the final ν is added by Dindorf and all subsequent editors.

305. ἀργύριον φέρων MSS. vulgo. To avoid the recurrence of φέρων at the close of two succeeding lines (as they were in his and all previous editions) Brunck, not unreasonably, changed the first φέρων into λαβών, and he is followed by Invernizzi, Dindorf, and Bothe.

307. αὖον καὶ Reiske, Bergk, Blaydes. αὖ καὶ R. H. and all editions before Brunck and Invernizzi and Bekker afterwards. καὶ (omitting αὖ) F. P. P¹. Brunck. It is obvious, having regard to the strophe, that αὖ καὶ is one syllable

too short; and many years ago noting the particularity of the *δύο* and *τρεῖς* in the latter part of the sentence, I came to the conclusion that for *αὖ* we should read *ἵνα*; and it was an agreeable surprise to find that the same idea had occurred to Bentley. But I fear that the short syllable *ἵν-* cannot end a line like this in the middle of a sentence, and I have come round to Reiske's suggestion *αὖον* *dry, stale*, as the simplest and most probable rectification of the metre. Other conjectures are *ἂν καἴσως* (*καὶ ἴσως*), Dawes; *ἂν καὶ πρὸς*, Porson; an emendation surely unworthy of Porson, but followed by Dindorf, Meineke, and Holden: and *αὐτοῦ καὶ*, Velsen. Bothe, for *ἄρτον αὖ καὶ*, reads *ἀρτίδιον ἂν καὶ* to the utter destruction of the metre.

312. *ἡ δ'* H. Gormont, Kuster, recentiores. *ἦ δ'* R. F. P¹. the other editions before Kuster.

315. *ὅτε δὴ δ'* R. H. F. P. Bentley, Brunck, recentiores. *ὅτε δῆτ'* P¹. *ὅτε δ' ἤδ'* (for *ἤδη*) all editions before Brunck. An anapaest is not often found following a tribrach; but here the sequence is permissible, as Blaydes observes, by reason of the punctuation and pause between the two feet.

316. *ὁ δ'* F. vulgo. *ὅδ'* R. H. P¹. *θύραν* H. F. P¹. vulgo. *θύρα* R.

317. *ὁ Κοπρεαῖος* R. H. vulgo. *ὁ Κοπρaῖος* F. P. P¹. Junta, Gormont. *μοὺ Κόπρειος* Blaydes.

319. *ὑφέλκομαι* R. H. vulgo. *ἐφέλκομαι* P. *ἀφέλκομαι* F. *ἀφειλόμην* P¹.

321. *τοι* R. H. F. vulgo. *γε* P¹.

323. *ὅτι* R. H. P¹. vulgo. *ὅτε* F.

327–330. *τίς ἐστιν; . . . ποθεν*. These entire four lines are given to the newcomer, as in the text, by Brunck and subsequent editors: but in all the editions before Brunck, the words in the second line, *νὴ τὸν Δί' αὐτὸς δῆτ' ἐκεῖνος*, are the answer of Blepyrus to the question asked in the first line; whilst the final *ποθεν* is also given to Blepyrus as a denial of the question asked in the previous part of the fourth line: cf. infra 389, 976. But this sense, as Brunck remarks, is hardly compatible with the *οὐκ* which follows. For the alteration in the second line Brunck has the authority of F. P. P¹.; though H. is in accord with the older arrangement, and R. has a stroke at the commencement of the line, which is its way of introducing a new speaker. Brunck refers to very similar passages in Terence, Andr. iv. 6, 6; Eun. iii. 4, 7: and on the whole it seems better to acquiesce in his arrangement.

332. *κρυκωτίδιον* Brunck, recentiores. *κροκώπιον* H. F. P. P¹. and edd. before Grynaeus. *κροκώτιον* R. Grynaeus and subsequent editions before Brunck. These readings not satisfying the metre, Bentley proposed *κροκώτιόν γ'*, but Brunck's *κροκωτίδιον* (a diminutive found in Lys. 47) has been universally accepted.—*ἀμπισχόμενος* R. H. vulgo. *ἀμπεσχόμενος* F. *ἀμπεχόμενος* P¹.

333. *σου* R. H. vulgo. *σοι* F. P¹.

334. *εὗρον* MSS. vulgo. *ηὗρον* Meineke, Blaydes, Velsen.

335. *ἐκέλευσας* F. P¹. Grynaeus, recentiores. *ἐκέλευσα* R. H. edd. before Grynaeus.

337. *ἐκτετρύπηκεν* MSS. Kuster, recentiores. *ἐκτετρύπηκε* edd. before Kuster.

340. *ᾗ* is variously accented in the MSS., and P¹. has *εἰ*: *ᾗς* one or two

of the older editors; which the iota subscript shows to have been a mere oversight.

342. τοῦτο R. (corrected from τοῦτο πο), Fracini, Gelenius, recentiores. τοῦτό πω H. F. P[1]. and the other editions before Gelenius.

344. ἐγὼ γὰρ MSS. vulgo. Le Fevre suggested, and Brunck reads, ἔγωγε.

345. ἔτυχον R. F. P[1]. Fracini, Grynaeus, recentiores. ἔτυχε H. and all editions (except Fracini) before Grynaeus.

346. ἱέμην P[1]. Brunck, Invernizzi, Bekker, and (with the aspirate) Bothe, Blaydes, Velsen. ἵεμαι H. and all editions before Brunck. ἵεμαι F. and (except as aforesaid) all editions since Brunck. ἵεμε R. The first word of the verse is ἐς in R. H. and vulgo, ἐν in F. P[1]. and Junta.

347. σισύραν R. vulgo. σισσύραν H. σίσυραν F. P[1]. Bergk.—φανῇ H. vulgo. φανῇ R. F. Junta, Gormont, Zanetti, Farreus, Rapheleng. φακῇ P[1].

348. γυνὴ R. H. F. vulgo. ἡ γυνὴ P[1].

349. αὐτὴν R. H. P[1]. vulgo. αὐτῇ F. αὐτῇ τὴν Junta, Gormont.

350. ὅ τι R. H. F. vulgo. ὅσον P[1].

352. ἐκκλησίαν MSS. Aldus, Bentley, Brunck, recentiores. τὴν ἐκκλησίαν the other editions before Brunck.

354. νῦν P[1]. Bentley, Brunck, recentiores. νυνὶ R. H. F. P. and editions before Brunck.—μοι Meineke, Blaydes, Velsen. μου MSS. vulgo.

355. ἀχράς R. F. P. vulgo. ἀχρά H.—ἐγκλείσασ' P[1]. vulgo. ἐγκλείσας R. F. Zanetti, Rapheleng. ἐγκλῄσασ' H. Meineke, Blaydes, Velsen.

356. Λακωνικοῖς H. F. P[1]. vulgo. R. has ἀλκωμανικοῖς corrected into Λακωμανικοῖς.

357. γοῦν R. vulgo. οὖν H. In the first nine lines of this speech, F. and P[1]. omit the latter part of each alternate line. Here from Δι- (in Διόνυσον) to the end; in 359 from μόνον; in 361 from μὲν γὰρ; in 363 from ἰατρόν; and in 365 from 'Α- (in 'Αμύνων).

360. μοι τὸ R. H. vulgo. F. and P[1]. omit the τὸ, and F. has μοι for μου.

362. ἄνθρωπος 'Αχραδούσιος MSS. vulgo: and I think rightly, the meaning being "this Achradusian fellow whoever he is." Brunck, however, under the erroneous idea that the first syllable in ἀχρὰς is short, prefixed the article, and most of the recent editors aspirate the word: while Blaydes and Velsen do the like for ἄνθρωπος.

363. οὖν R. H. vulgo. εἶναι F. P[1].

364. καταπρώκτων R. and (as corrected) H. vulgo. κατὰ πρώκτων F. and (originally) H. κατὰ πρωκτῶν P. κατὰ πρωκτὸν P[1]. Brunck, Invernizzi, Bekker, Bothe, Meineke, and Velsen. This had been previously conjectured by Bentley, and was afterwards supported by Dobree who refers to Hdt. ii. 84, where it is said that all the Egyptian doctors are specialists, some of one part of the body, and some of another: and some are ἰητροὶ τῶν κατὰ νηδύν. But even if Aristophanes were intending to allude to any real or supposed doctors, τῶν κατὰ πρωκτὸν, I do not think that he could have forborne to satirize primarily the vices of Amynon and Antisthenes. Brunck's remark, "non minus quam medici, innui possunt drauci, qua in ambiguitate consistit iocus," is just as applicable to the reading of the best MSS. which he rejects, as to that of the worst MS. which he adopts.

365. ἄμ' οἶδ' MSS. vulgo. αἴ, οἶδ' (*Hem, scio. Amynon*) Bothe. ἀλλ' οἶδ' Meineke, Blaydes, Velsen.

366. Ἀντισθένην R. H. F. P. vulgo. Ἀντισθένη P[1]. Brunck, Dindorf, Bothe, Meineke, Blaydes. Ἀντισθένης Junta, Gormont.

367. ἀνὴρ Toup, Bekker, recentiores. ἀνὴρ MSS. edd. before Bekker.

368. οἶδεν MSS. Brunck, recentiores. οἶδε edd. before Brunck.

372. Χρέμης. The name is found only in H. among the MSS., but all the printed editions have it. And see line 477.

373. ἔτι γε R. H. vulgo. ἔγνως F. P[1]. Junta, Gormont, Zanetti, Farreus.

374. τὸ τῆς R. H. F. P. vulgo. τί τῆς P[1]. τί δὲ τῆς Brunck omitting (with P. and Invernizzi) the δ' after γυναικὸς, and inserting τὸ before χιτώνιον.—ἀμπέχει R. H. F. P[1]. vulgo. ἀμπέχῃ P.—χιτώνιον R. vulgo. τριβώνιον H. F. P. P[1]., but only Aldus and Junta adopt this reading. χιτώνιον was introduced by Fracini, and has kept its place ever since.

376. ἀτὰρ R. H. P[1]. vulgo. αὐτὰρ F. And so again infra 394.

377. νὴ Δί' R. F. P. P[1]. Bentley, Brunck, recentiores. νὴ τὸν Δί' H. edds. before Brunck. Bentley proposed to give the words ὄρθριον μὲν οὖν to Blepyrus: a very probable suggestion, which Velsen adopts.

379. γέλων R. H. P[1]. vulgo. καὶ γέλων F. Junta, Gormont.

380. τὸ τριώβολον MSS. Junta, Gormont, Brunck, recentiores. All the other editions before Brunck omit the τὸ.

381. νῦν ἦλθον F. P[1]. vulgo. νυνὶ ἦλθον H. νὴ Δί' ἦλθον R. Fracini, Gormont, Gelenius, Rapheleng. ἦλθον νὴ Δί' Reisig. Meineke, Holden. νῦν δὴ ἦλθον Blaydes.

382. οὐδὲν ἄλλο γ' Brunck, Dindorf, Blaydes, Velsen. οὐδὲν ἄλλο P. P[1]. οὐδὲν ἄλλον R. H. F. vulgo.—τουδὶ φέρων, see the Commentary. τὸν θύλακον MSS. vulgo. τὸν θύλακον can hardly be right without some alteration in the verse. Tyrwhitt proposed οὐδὲν μᾶλλον. Brunck reads ἔχων μὰ Δί' οὐδὲν ἄλλο γ' ἢ τὸν θύλακον. "Recte quidem οὐδὲν ἄλλο γε. Equidem versum post 381 excidisse suspicor," Elmsley, in note to Tyrwhitt. Invernizzi and Velsen follow Brunck. Dobree says "Collato Br. forsan legendum, ἀλλ' ὕστερος ἦλθον· ὥστ' ἔχων αἰσχύνομαι Μὰ τὸν Δί' οὐδὲν—sed aliquid gravioris corruptelae latere suspicor. An τουδὶ *frustra ferens* τὸν θύλακον? Μὰ recte quidem per se: sed facile ex prava emendatione oriri potuit, ut supra 167." It seems to me that Dobree intended to commence the line with τουδὶ, instead of Μὰ τὸν Δί', but did not indicate. probably had not thought out. the consequent alterations which would be necessary. Meineke reads μὰ Δί' οὐδὲν ἄλλον μᾶλλον, which sounds like a burlesque of Tyrwhitt's proposal, but is followed by Holden.

384. ἦλθ' ἀθρόος P[1]. Brunck, recentiores, except Meineke and Holden. For ἀθρόος Meineke reads ἄθρους. ἦλθεν ἀθρόος H. F. P[1]. ἦλθεν ἀθρόως R. and editions before Brunck; the metre, however. having been kept right from Gelenius downwards by substituting οὐδέποτ' for οὐδεπώποτ'. Dawes retaining οὐδεπώποτ' reads ἦλθ' ἀθρόως, Misc. Crit. p. 193. Holden has ἦλθεν ἀθρόως, omitting the τὴν before πύκνα.

385. πάντας σκυτοτόμοις R. Bergler,

recentiores, except Blaydes, and so Le Fevre and Kuster had previously conjectured. πάντες σκυτοτόμοι H. F. P[1]. and all the editions before Bergler, taking the words, apparently, as an exclamation whispered amongst Chremes and his neighbours. Bentley, before R.'s reading was known, suggested σκυτοτόμοις, but left πάντες untouched, and so Blaydes reads. Several of the older editions for ῃκάζομεν write εἰκάζομεν.

387. λευκοπληθὴς R. F. P[1]. and all the editions except Aldus, which, with H., reads λευκοπληθὲς.

390. οὐδ' εἰ μὰ Δία MSS. vulgo. οὐδὲ μὰ Δί' εἰ Meineke, Blaydes, Velsen.

391. ἀλεκτρυὼν Bekker, recentiores, except Bothe. ἀλεκτρυὼν MSS. vulgo.

392. ἀποίμωξόν H. and (as corrected) R. vulgo. ἀποίμωζόν F. P[1]. and (originally) R.

393. διοίχεται R. H. vulgo. οἴχεται F. P[1].

394. ὅτι R. H. vulgo. ὅτε F. P[1].—ὄχλου R. H. vulgo. ὄχλος F. P[1]. Junta, Gormont.

395. ξυνελέγη R. H. P[1]. vulgo. ξυνελλέγη F. Junta, Gormont.

397. καθεῖναι MSS. vulgo. Schömann (De Comitiis, I. x, Paley's translation), after observing that "the Proedri, in giving permission to the people to declare their sentiments, are said λόγον or γνώμας προτιθέναι," adds in a note, "Aristophanes uses the expression γνώμας καθιέναι in the same sense, Eccles. 397, unless we should read προθεῖναι," and Bergk and subsequent editors change καθεῖναι into προθεῖναι.

398. παρείρπυσεν R. H. F. vulgo. παρέρπυσεν P[1]. Junta, Gormont, Grynaeus. The words πρῶτος Νεοκλείδης are omitted in F. P[1].

399. ἀναβοᾷ MSS. vulgo. ἀνεβόα Blaydes.—πέσον R. F. P[1]. vulgo. πόθον H.

400. οὐ δεινὰ R. H. vulgo. ὡς δεινὰ P[1]. Brunck, Bekker. δεινὰ P. F.

402. ὃς αὐτὸς R. F. P. P[1]. Brunck, recentiores, and so Le Fevre had already conjectured. ὡς αὐτὸς H. editions before Brunck.—βλεφαρίδ' R. H. vulgo. φλεβιρίδ' F. φλεβινίδ' P[1].

403. ὁ δ' vulgo, though some of the early editions give an accent to the ὁ. ὅδ' MSS.

404. μ' ἐχρῆν Brunck, recentiores. με χρῆν H. editions before Brunck. με χρὴ R. F. P[1].—ὅπῳ R. H. F. vulgo. ὅπον P[1].

405. ἐμβαλόντα P. H. P[1]. vulgo. ἐμβαλλόντα Zanetti, Farreus, Grynaeus. ἐκβαλλόντα (corrected from ἐκβαλόντα) F.

406. σαυτοῦ R. Bekker, Dindorf, Bergk, Meineke, Holden, Blaydes. σαυτῷ H. F. P[1]. vulgo.

410. μέντοὔφασκεν H. Bekker, recentiores, except Bothe. The readings of R. and P[1]. though not accented in the same way, mean the same thing, μὲν τοὔφασκεν R., μέντ' οὔ 'φασκεν P[1]., and the editions before Scaliger. F.'s reading, however, μέντ' οὐ 'φασκεν means the very reverse, "he excused himself by saying that he had not a garment to wear." And this is adopted in Scaliger, Le Fevre, Brunck, and Invernizzi. Tyrwhitt, supposing this the ordinary reading, conjectured μέντοι 'φασκεν, and so Bothe writes it.—ἱμάτιον R. H. F. vulgo. ἱμάτιόν γ' P[1].

414. σώσετε R. H. vulgo. σώσατε P[1]. σώσητε F. For ὡς at the commencement of the line Meineke conjectured, but did not read, πῶς.

415. κναφῆς R. H. F. vulgo. κναφεὺς P. P[1].

417. *πλευρῖτις* H. F. P^1. vulgo. *πλευρῖτις ἂν* R. Bergk.

420. *τῶν σκυλοδεψῶν* R. Fracini, Portus, recentiores. *τῶν κυλοδεψῶν* H. F. Aldus, Junta, Gormont. *τῶν σκυτοδεψῶν* edd. between Gormont and Portus. *τὸν κυλοδεψὸν* P^1.—*ἀποκλείῃ τῇ θύρᾳ* Abresch, Dindorf, Bergk. See Wasps 775. Dindorf in his notes, however, preferred the "more Attic" form *ἀποκλῄῃ*, and this is adopted by Meineke, Holden, Blaydes, and Velsen. *ἀποκλίνῃ τῇ θύρᾳ* R. H. F. all editions before Brunck. *ἀποκλίνῃ τὴν θύραν* P. *ἀποκλίνῃ τῆς θύρας* P^1. The reading of the older editions was not satisfactory, and Le Fevre suggested *ἀποκλείῃ τὴν θύραν*, Kuster *ἐπικλίνῃ τὴν θύραν*, and Brunck *ἀποκλείσῃ τῇ θύρᾳ*. Brunck, however, adopted Kuster's suggestion, and so Invernizzi, Bekker, and Bothe.

421. *ὀφειλέτω* R. H. P^1. vulgo. *ὀφείλεται* F.

424. *ἀλφιταμοιβοὺς τοῖς ἀπόροις* R. F. P^1. vulgo. *ἀλφιταμοιβὰς τοῖς ἀπόρροις* H.

425. *μακρά.* R. H. Aldus, Fracini, Gelenius, recentiores. *μακράν* F. P^1. the other editions before Gelenius. To *μακρὰν* F. adds *παρέχειν*.

426. *ἀπέλαυσαν Ναυσικύδους* R. H. F. vulgo. *ἀπέλαυσε Ναυσιμήδης* P^1.

427. *μετὰ τοῦτο τοίνυν* R. H. vulgo. *μετὰ τοῦτο νῦν* F. Junta, Gormont. *μετὰ τοῦτον εὐθὺς* P^1. Blaydes.—*εὐπρεπὴς* R. H. vulgo. *εὐτρεπὴς* F. P^1.

428. *ἀνεπήδησ'* R. H. Bentley, Bekker, recentiores. *ἀνεπήδησεν* F. P^1. edd. before Bekker.

429. *κἀπεχείρησεν* R. Brunck, recentiores. *κἀπιχείρησεν* P^1. *κἀπεχείρησε* H. F. edd. before Brunck.

431. *ἐθορύβησαν* R. H. P^1. vulgo. *ἐθορυβήθησαν* F.

433. *γὰρ* MSS. vulgo. Dobree, quite unnecessarily, suggested *γ' ἄρ'* or *ἄρ'*, referring to Birds 1371, which, though similar in language, involves a somewhat different idea. Yet *ἄρ'* is adopted by Meineke and Holden.

436. *καὶ τί εἶπε* MSS. vulgo. *καὶ τί μ' εἶπε* Holden, at F. Ranke's suggestion.

437. *μή πω τοῦτ'* R. H. P^1. vulgo. *μή πουτ'* F. *μὴ σὺ τοῦτ'* Velsen.—*ἔρῃ* R. F. P^1. vulgo. *ἔρει* H.

438. *ἐμὲ μόνον* H. F. P^1. vulgo. *σὲ μόνον* R., which, however, has *ἐμὲ* in the corresponding part of the next verse.

440. *ἄλλως* MSS. vulgo. *ἄλλος* Gelenius and all subsequent editions before Brunck. Tyrwhitt, supposing this to be the traditional reading, corrected it to *ἄλλως*, but Elmsley, in his note to Tyrwhitt, observes "*ἄλλος* typographi error est, qui ex ed. Gelenii in sequentes manavit."

441. *γυναῖκα δ'* R. H. F. vulgo. *γυναῖκα δέ γ'* P^1. *γυναῖκα* Fracini.—*εἶναι πρᾶγμ' ἔφη* R. Fracini, Zanetti, recentiores. *ἔφη πρᾶγμ' εἶναι* H. F. P^1. Aldus, Junta, Gormont.—*νουβυστικὸν* R. Gelenius, recentiores. *νουβυστικὴν* Fracini, Gormont. *νουβαστικὸν* H. P^1. Aldus, Zanetti, Farreus, Grynaeus. *νουβυστιζὸν* F. Junta.

442. *κοὔτε τἀπόρρητ'* R. P. Grynaeus, Bergler, recentiores. *κοῦτ' ἀπόρρητ'* H. F. all editions, except Grynaeus, before Bergler, though Le Fevre suggested the true reading. *κοὐχὶ τἀπόρρητ'* Dawes, Brunck. *καί γε τἀπόρρητ'* P^1.

443. *Θεσμοφόροιν* R. H. vulgo. *Θεσμοφόρων* F. P. P^1. *Θεσμοφόρῳ* Junta.

444. *βουλεύοντε* Fracini, Gelenius, recentiores. *βουλεύονται* R. *δουλεύοντε*

H. F. P¹. and all editions, except Fracini, before Gelenius. With this line P. ended in Brunck's time, see on 282 supra: so that henceforth we have no assistance from that valuable MS.

447. χρυσί R. H. vulgo. χρυσία F. P¹. "An χρυσὸν?" Bentley; and so Velsen reads.

448. οὐ μαρτύρων γ' R. H. vulgo. γ' οὐ μαρτύρων F. P¹. Brunck. γ' οὐ μαρτύρων γ' Junta. οὐ μαρτύρων (omitting γ') Bergk, recentiores.

451. μαρτύρων τ' ἐναντίον H. F. P¹. and all edd. except Grynaeus, before Bekker. μαρτύρων γ' ἐναντίον R. Grynaeus, Bekker, recentiores. But this would mean "*at least if* they borrowed before witnesses," so limiting his acquiescence to cases where witnesses had actually been present at the transaction. But it is obvious that this is not the meaning of Blepyrus. He admits that men would cheat, where there were no witnesses to prove the loan: but he goes further, and adds that they would cheat "*even though* they borrowed before witnesses." The τ' is obviously right: the γ' seems to have come from 448 supra.

453. ἀλλὰ πολλὰ κἀγαθά R. F. P¹. Bentley, Elmsley (at Ach. 178), Bekker, recentiores, except Velsen. ἀλλὰ πολλά τε κἀγαθά H. edd. before Brunck. ἄλλα τε πολλὰ κἀγαθά Brunck, Invernizzi. κἄλλα πολλὰ κἀγαθά Velsen, following Ottomar Bachmann both in this, and in placing line 454 between lines 451 and 452. After κἀγαθὰ F. and P¹. write βλάπτειν.

455. ἐπιτρέπειν σε R. H. F. vulgo. ἐπιτρέπειν γε P¹. Brunck, Invernizzi, Bekker, Dindorf, Bothe. Cobet proposed ἐπιτρέπειν δεῖν, Blaydes and Velsen read ὅ τι; ἐπιτρέπειν. They seem to have forgotten the use of σε in 435, 436 supra.

456. ταύταις MSS. vulgo. αὐταῖς Invernizzi, Bergk.

458. ἅπαντά τ' MSS. (except that R. H. for τ' have θ') vulgo. Cobet suggested ἅπαντ' ἄρ' which is adopted by Bergk, recentiores. But Blepyrus is here simply asking for further information, not, as in the following questions, drawing an inference.

459. ἔμελεν P¹. Aldus, Fracini, Grynaeus, Gelenius, Portus, recentiores. ἔμελλεν R. and the other editions before Portus. τ' ἔμελλεν H. F.—οὕτω R. H. vulgo. οὔπω F. P¹.

460. οὐδ' εἰς R. F. P¹. vulgo. οὐδεὶς H. Aldus, Fracini.

461. οὐδ' ἔτι R. Gelenius, recentiores. οὐδέ τι H. edd. before Gelenius. This line is omitted in F. P¹.

462. ἔτι πρᾶγμ' ἆρ' ᾄα Kuster, recentiores, except as hereinafter mentioned. ἔτι πρᾶγμ' ἄρα R. H. F. edd. before Kuster. ἔτι πρᾶγμ' ἔστι P¹. Brunck, Bekker, Bothe. Hermann suggested ἔτ' ἄρα πρᾶγμα, which certainly harmonizes better with 460 supra.

463. μέλει R. F. P¹. vulgo. μέλλει H. cf. 459.

464. ἀστενακτὶ R. F. P¹. Brunck, recentiores. ἀστενακτεὶ H. edd. before Brunck.

465. νῷν MSS. vulgo. Dobree, on Birds 1008, proposed νώ, that is τοῖς τηλικούτοις ἥλικοι νώ, but I much doubt if the words could bear this meaning, and nobody but Meineke has introduced νὼ into the text.

467. ἀναγκάζωσι R. H. Aldus, Fracini, Gelenius, recentiores. ἀναγκάζουσι F. P¹. the other editions before Gelenius.

468. κινεῖν MSS. editions before Gelenius; and Brunck, Invernizzi, Bekker, Bothe, and Bergk afterwards. Gelenius introduced βινεῖν, which flowed on until the reading of the MSS. and the older editions was replaced by Brunck. Dindorf always changes κινεῖν into βινεῖν on the strength of his own *ipse dixit* on Ach. 1052, "Hac significatione κινεῖν nusquam videtur dictum esse." Far more accurately Bergler states "κινεῖν in hac significatione *saepe* usurpatur." Only Meineke, Blaydes, and Velsen follow Dindorf here.

469, 470. These two lines, though found in all the MSS., are omitted in Aldus, Fracini, Gelenius, Portus, and Kuster.

470. ἀριστᾷς R. P¹. Le Fevre, recentiores. ἀριστᾷ H. F. and all editions in which the line is found before Le Fevre. But I think that in most of the editions it is meant to annex the τε which follows, and become the second person plural.

471. ἀλλ' εἰ R. H. P¹. vulgo. ἀλλ' ἢ F. Junta, Gormont, as if there were a colon after ξυνοίσει.

473. λόγος τέ MSS. and all editions before Dindorf. The passage is twice cited by Suidas, s. vv. γεραίτερος and μῶρα, and in each case though some of the MSS. read λόγος τέ, the bulk of them have λόγος γέ; and the γε is substituted for the τε here also by Dindorf, recentiores. But this alteration does not seem to improve the sense.—γεραιτέρων R. P¹. Portus, recentiores. γηραιτέρων H. F. edd. before Portus.

474. ὅσ' ἂν ἀνόητ' ᾖ μῶρα Bentley, Bekker, recentiores. ὅσ' ἂν ἀνόητα καὶ μῶρα H. F. editions before Brunck. ὅσ' ἂν ἀνόητα χῇ μῶρα R. Invernizzi. ἀνόηθ' ὅσ' ἂν καὶ μῶρα P¹. Brunck. Le Fevre suggested ὅσ' ἂν ἀνόητα μῶρά τε which Kuster in his notes approved, but did not adopt in his text.

481. φύλαττε σαυτὴν R. H. vulgo. φύλασσε σεαυτὴν P¹. φύλασσε σεαυτὸν F.

482. ἐκτοὐπισθεν MSS. vulgo. Blaydes suggests and Velsen reads ἐξόπισθεν.—καταφυλάξῃ R. H. vulgo. φυλάξῃ F. P¹. παραφυλάξῃ Meineke, Holden. σου φυλάξῃ Blaydes. It seems probable that καταφυλάξῃ is derived from the preceding φύλαττε, and has ousted a verb signifying the damage feared, whether detection, theft, or otherwise. Thus if it were theft, it might be some word analogous to the περιτράγῃ of Ach. 258 or the ἀπέβλισε of Birds 498. The conjectures proposed do not meet the case.

483. ὡς R. H. vulgo. ὦ F. P¹.

484. ἡμῖν MSS. vulgo, but Gelenius, probably by a printer's error, has ὑμῖν, and so Portus and subsequent editions until Brunck restored ἡμῖν.—δ' ἂν αἰσχύνην φέροι R. Brunck, recentiores. δ' αἰσχύνην φέροι H. F. and all editions before Brunck. δέ γ' αἰσχύνην φέρει P¹.

485. ἀνδράσιν F. Brunck, recentiores. ἀνδράσι R. H. P¹. edd. before Brunck.

486-8. πανταχῇ σκοπουμένη. καὶ περισκοπουμένη R. H. F. vulgo. περισκοπουμένη (without the καὶ) P¹. The antistrophe shows that an iambic dipody has dropped out somewhere in this and the two following lines; and the best way of filling the lacuna, in my opinion, is by supplying (with Valckenaer) from Birds 424, Thesm. 666 the words τὰ τῇδε καὶ. It seems clear,

however, that unless another imperative is introduced, as is done by Blaydes, the *καὶ* before *περισκοπουμένη* cannot stand, and Bentley's suggestion to substitute *εὖ* is adopted by Velsen. But I think that the corruption goes a little deeper, and that the specific directions *τἀκεῖσε κ. τ. λ.* would have been preceded by a more general direction such as *πανταχῇ*. See Birds 423; Thesm 665; Eur. Phoen. 265; and I have therefore substituted *πανταχῇ* for *καὶ περι-*. R. it may be observed separates *περὶ* from *σκοπουμένη*. Holden in his first edition read *τὰ τῇδε* as I do, but in his later edition, not seeing his way to prevent the anacoluthon, left the lacuna unfilled. The other suggestions for supplying it are, *τἀνθένδε καὶ*, Cobet, which is vastly inferior to *τὰ τῇδε καὶ*, but is accepted by Velsen: *περιστρέφου* (before *τἀκεῖσε*) Hermann; *τὰ πάνθ' ὅρα* Meineke; and *φύλατθ' ὅπως* (before *μὴ ξυμφορὰ*) Blaydes, which is probable enough, and which he places in the text. The MSS. and earlier editions have *κἀκεῖσε*, but Le Fevre suggested *τἀκεῖσε*, which indeed seems required by *τὰκ δεξιᾶς* and is now universally adopted. *τὰκ δεξιᾶς* is the reading of R. and this too was suggested by Le Fevre and is read by Invernizzi and all subsequent editors. *τά τ' ἐκ δεξιᾶς* H. F. and all editions before Kuster. *τά γ' ἐκ δεξιᾶς* Kuster, Bergler. *τά τ' ἐκ δεξιῶν* P[1]. *ἐκ δεξιῶν* Brunck, who considered the *τά τ'* to represent *τὰ τῇδε* which he also read.—*γενήσεται τὸ πρᾶγμα* R. H. F. vulgo. *γένηται* P[1].; and Blaydes amongst many other conjectures suggested *τὸ πρᾶγμά σοι γένηται* which Velsen adopts. Le Fevre proposed to get rid of the anacoluthon by reading *περισκόπει κινουμένη*, and Brunck by changing the *καὶ* before *περισκοπουμένη* into *κύκλῳ*, but neither of these alterations satisfies the metre.

490. *ὡρμώμεθ'* Portus, recentiores. *ὁρμώμεθ'* MSS. edd. before Portus.

495. *ἡμᾶς ὄψεται* Hermann, Dindorf, Bergk, Meineke, Holden. *ὄψεθ' ἡμᾶς* (contra metrum) R. H. vulgo. *ὄψαιτο ἡμᾶς* F. P[1]. *ἐξόπισθ' ἰδὼν* Blaydes (omitting the χ which follows). *ἐξόπισθεν ἢ* Velsen.—*ἴσως* R. H. vulgo. *ἴσω* F. Junta. *εἴσω* P[1]. *ἔσω* Brunck. *ἰὼν* Blaydes, following a hesitating suggestion of Dobree. *ἰδὼν* Velsen after a still more hesitating suggestion of Meineke.—*κατείπῃ* R. Bergler, Invernizzi, recentiores. *κατέπτῃ* H. F. P[1]. edd. before Gelenius. *κατόπτῃ* Gelenius and subsequent editions until Kuster, who in his text replaced *κατέπτῃ*, but in his notes suggested that the true reading was *κατείποι*. He probably meant *κατείπῃ*, which in Bergler's edition is introduced into the text. Brunck, who never did justice to Bergler, attacked this reading as follows: "Quod ex Kusteri conjectura in textum intulit Berglerus, *χἠμῶν ἴσως κατείπῃ*, ineptissimum est. Multo satius erat corruptam lectionem intactam relinquere, quam sententiam tam absurdam ingenioso Comico affingere. Levis menda cuivis paulo acutius cernenti statim in oculos incidit. Scribendum erat *χἠμῶν ἔσω κατάπτῃ*, *et medium in nostrum agmen involet*." Unfortunately for Brunck, before any other edition of the play was published, the Ravenna MS. was given to the public, and entirely confirmed the reading of Bergler's edition: and Bergler's *κατείπῃ* has been accepted and Brunck's *ἔσω*

κατάπτῃ repudiated by every subsequent editor without any exception.

496. ἐπὶ σκιᾶς R. H. vulgo. ἐπὶ σκιᾷ P¹. ὑπὸ σκιὰς Bachmann, Velsen.

499. ᾗπερ (or ἧπερ) F. vulgo. ἧπερ R. H. Dindorf, Bergk, recentiores. ὕπερ P¹.

502. μίσει MSS. vulgo. παῦσαι Arthur Palmer.—ταῖν γνάθοιν MSS. vulgo. τοῖν γνάθοιν Meineke, Holden, Blaydes, Velsen.

503. ἀλγοῦσιν Arthur Palmer. ἥκουσιν MSS. Brunck, recentiores. ἥκουσι edd. before Brunck. With ἥκουσιν, Dobree for πάλαι suggests πάλιν, and Wecklein for τοῦτ' ἔχουσαι, μεταβαλοῦσαι, and Velsen accepts both these suggestions.

504. ἡμῖν, ὦ γυναῖκες H. F. P¹. vulgo. ὦ γυναῖκες, ἡμῖν R. Bekker, Dindorf, Bergk, Meineke, Holden.

508. χάλα MSS. vulgo. This singular imperative coming in the midst of plurals, has naturally been found very perplexing. Le Fevre suggested χαλᾶτε, which is read by Brunck, Invernizzi, and Bekker. Elmsley at Ach. 178 dealing with Brunck's reading, observed "Fortasse χάλα συ." He meant συ to represent συναπτούς, and would have read χάλα συναπτούς, not χάλα σὺ συναπτούς. Blaydes offers five conjectures (1) χαλᾶθ' ὑφαπτούς, (2) χαλᾶσθ' ἐφαπτούς, (3) χαλάσασθ' ὑφαπτούς, (4) χαλᾶτέ θ' ἁπτούς, (5) χαλᾶτε βαπτούς, and in his Addenda gives several others. But see the Commentary.—συναπτοὺς H. F. vulgo. συνάπτουσ' R. P¹.—Λακωνικάς MSS. vulgo. πωγωνικάς Otto Schneider; and so Velsen who also transposes this and the following line.

511. πρὶν τὸν ἄνδρα με R. H. F. vulgo. πρίν τι δρᾶν ἐμὲ P¹.

513. ὅθενπερ ἔλαβον MSS. vulgo. ὅθεν παρέλαβον Aldus, Rapheleng. ὅθενπερ παρέλαβον Fracini, Gelenius, Portus, Scaliger, Le Fevre.—ἀξηνεγκάμην R. Fracini, Gelenius, Portus, recentiores. ἐξηνέγκαμεν H. editions before Portus (except as aforesaid). ἃ ξυνενεγκάμην F. ἃ ξυνέκαμεν P¹.

514. κεῖται δ' ἤδη. I had long thought that the true remedy for the deficient syllable in this verse consisted in duplicating the δὴ of the MSS., and I now find that Bentley here, as in 307 supra, *ante nos nostra dixerat.* κεῖται δὴ R. H. F. vulgo, Dindorf alone marking a lacuna. κεῖται δὲ P¹. Various conjectures have been made for supplying the missing syllable. Le Fevre led the way by proposing to insert νῦν after ἔργον. Bentley suggested δ' ἤδη or δή τοι. Brunck read ἤδη κεῖται, which is followed by Invernizzi and Bekker. Porson κεῖται μὲν δή. Dobree κεῖται καὶ δή, and so Bergk, recentiores.—τἄλλα MSS. and all editions except Aldus, who has πάντα.

515. ξύμφορον R. H. vulgo. ξυμφέρον F. συμφέρον P¹.—ὑπακούειν MSS. Junta, Gormont, Bergler, recentiores. ἐπακούειν the other editions before Bergler.

516. ξυμμίξασ' R. H. P¹. All edd. before Gelenius, Rapheleng, Bergler, recentiores. ξυμμίξας F. Gelenius and all subsequent editions, except Rapheleng, before Bergler, but the right reading had been pointed out by Le Fevre, Toup, Dawes, and others.

517. περιμείνατε R. H. vulgo. παραμείνατε F. P¹.

518. πάσαις R. Bekker, recentiores, except Blaydes, who with H. F. P¹. and the editions before Bekker reads ἁπάσαις.—ὑμῖν R. F. P¹. vulgo. ἡμῖν H.—

χρήσωμαι R. F. P^1. Grynaeus, Bentley, Bergler, recentiores. χρήσομαι H. and, with the exception of Grynaeus, all editions before Bergler.

522. παρὰ τοῦ MSS. Junta, Gormont, Bekker, Dindorf, Bergk, and Blaydes. περὶ τοῦ Aldus, Fracini, Zanetti, and all subsequent editions to Brunck. περί του Brunck. παρά του Invernizzi, Bothe, and Velsen. Cobet suggested σῦ τἄρα παρὰ μοιχοῦ and so Meineke and Holden. In H. and all editions before Brunck Praxagora's speech commenced with the words ὡς εὐηθικῶς.

523. τουτί γέ σοι MSS. vulgo. Elmsley on Ach. 108 preferred σοι τουτογὶ, and so Blaydes and Velsen read.

525. κἄνευ R. H. vulgo. ἄνευ F. P^1.

526. οὐ δὴ τάλαιν' ἔγωγε MSS. vulgo. Bothe suggested οὐ δή, τάλαν, κἄγωγε. Reiske οὐ δῆτα, τάλαν, ἔγωγε, which is read by Bergk, Meineke, Holden, Blaydes, and Velsen.—ὄρθριον MSS. vulgo, cf. 377 supra. ὀρθρία, on Cobet's suggestion, Meineke, Holden, Blaydes.

527. σιωπῇ R. H. vulgo. σι πῇ F. Junta, Gormont, Zanetti. σὺ καὶ πῇ P^1. σύ, καὶ πῇ Brunck.—μου R. Bentley, Invernizzi, recentiores. μοι H. F. P^1. and all editions before Invernizzi.

530. φράσασαν R. F. P^1. vulgo. φράπουσαν H.—δ' οὐ R. H. F. vulgo. δ' ἦν P. Brunck.

531. γέ μοι H. F. P^1. vulgo. γ' ἐμοί R. Brunck, Invernizzi, Bekker, and Velsen.

532. ἐνταῦθά τι κακόν MSS. vulgo. Bothe, in his notes, suggested ἐνταυθοῖ, and Bergk ἐνταυθί, which is introduced into the text by Meineke, Holden, Blaydes, and Velsen. Cobet recommends the further change of τι κακόν into κακόν τι, and Velsen accepts this also: but whilst the suggestion of Bothe and Bergk is probable enough, that of Cobet is open to grave metrical objections.

533. ὥσπερ εἶχον. Meineke, being unable to understand these words, which, he says, "probabilem interpretationem non admittunt," proposes οἷπερ εἶπον, a proposal which nobody has accepted.

535. εἶτ' οὐ τὸ R. P^1. vulgo. εἰ τοῦτο H. F.—ἐχρῆν σ' ἔχειν R. H. vulgo. σ' ἐχρῆν ἔχειν F. Brunck, Blaydes. γ' ἐχρῆν ἔχειν P^1.

536. ἐπιβαλοῦσα R. F. P^1. Bentley, Brunck, recentiores. ἐπιλαβοῦσα H. editions before Brunck. Kuster, in a note, says, "Lege ἐπιβαλοῦσά τε," but in his text has ἐπιλαβοῦσά τε, which has also crept into Bergler's text.—τοὔγκυκλον R. H. vulgo. τοῦ κύκλον F. τοῦ κύκλου P^1.

538. μόνον οὐ R. H. F. Brunck, recentiores. μονονοὺ P^1. edd. before Brunck. But μονονοὺ would mean *all but*, which is not the meaning here.

540. ἵν' ἀλεαίνοιμι R. F. P^1. Kuster, recentiores. It had already been conjectured by Scaliger and Bentley. ἵνα λεαίνοιμι all edds. before Kuster.—ἠμπισχόμην R. H. P^1. vulgo. And this seems right, see an excellent note by Elmsley on Medea 1128. But Meineke, Holden, Blaydes, and Velsen read ἠμπεσχόμην after a grammarian in Bekker's Anecdota, p. 381. ἐμπισχόμενον F.

541. στρώμασιν MSS. Bekker, recentiores, except Bothe and Blaydes, who, with the older editions, omit the final ν.

542. κατέλιπον H. F. P^1. vulgo. κατέλειπον R. Bekker.

543. κατὰ τί χῇ R. Invernizzi, recentiores, and so Le Fevre and Bentley had previously suggested. καὶ κατὰ τί χῇ Fracini, Gelenius, and the subsequent editions before Bergler. κατίσχ' ᾗ H. Gormont, Zanetti, Farreus, and Bergler, and so (but with a καὶ prefixed) Aldus. κἄστι χῇ F. P[1]. Junta. κἄτι χ' ᾗ Kuster (in notes), Brunck.

547. ἐκτέα (followed by ὄν) R. H. F. vulgo. ἐκτέον (followed by ὁ) P[1].

550. ἐφ' ἧν ἐγῳχόμην R. Grynaeus, Bergler (in notes), Bentley, Tyrwhitt, Brunck, recentiores. ἔφην ἔγωγ' ᾠχόμην H. editions before Grynaeus. ἐφ' ἧν ἔγωγ' ᾠχόμην F. P[1]. ἔγωγ' ᾠχόμην (omitting ἐφ' ἧν) Gelenius, and subsequent editors to Brunck.

551. ἀτὰρ R. H. P[1]. vulgo. αὐτὰρ F. Junta.—ᾔδεισθά all the MSS., and all the editions before Brunck; and Bekker and Bergk afterwards. Brunck changed this to ᾔδησθα, relying on the statement in the Etymol. Magn., s.v. ᾔδεισθα· τὸ κοινότερον, διὰ τοῦ E. τὸ δὲ Ἀττικώτερον, διὰ τοῦ H. ᾔδησθα, Εὔπολις; and see Moeris, s.v. And he is followed by subsequent editors, except as aforesaid. But this is the old error of supposing that the "commoner" form was never used by Attic writers. See Pierson's note on Moeris, ubi supr.

553. τὰ δόξαντ' R. H. P[1]. vulgo. τὴν δόξαν τῶν F.

554. κάθησο MSS. Scaliger (in notes), Kuster, recentiores. κάθισο all editions before Kuster.

558. γ' ἄρ' R. Brunck, Invernizzi, Blaydes. γὰρ H. F. P[1]. vulgo. τἄρ' Dindorf, Bergk, Meineke, Holden, Velsen.

559. ἔσται τὸ λοιπόν. This and the following line are omitted in F. P[1]. owing, no doubt, to the circumstance that 561 commences with the same words.—οὕνεκα R. H. vulgo. εἵνεκα Blaydes, Velsen.

561. οὐδαμοῦ δὲ μαρτυρεῖν MSS. vulgo. Reiske suggested οὐδαμοῦ καταμαρτυρεῖν. Blaydes offers four emendations, (1) οὐ δικάζειν οὐδενί. (2) οὐδενὸς καταμαρτυρεῖν. (3) οὐδαμῶς, οὐ μαρτυρεῖν. (4) οὐδάμ', οὐδὲ μαρτυρεῖν. And both he and Velsen introduce the fourth emendation into the text.

563. ἀφέλῃ R. F. P[1]. Dindorf, Bergk, recentiores. ἀφέλῃς or ἀφέλῃς H. and all the other editions.—μου MSS. vulgo. με Blaydes.

567. μὴ 'νεχυραζόμενον R. H. vulgo. P[1]. omits the μὴ, and F. has μήτ' ἐνχυραζόμενον.

568. μεγάλα γ' εἰ R. H. vulgo. μεγάλ' εἰ F. P[1]. Junta, and from Gormont to Grynaeus both inclusive.—ψεύσεται MSS. vulgo. ψείδεται Brunck (apparently *per incuriam*), Bekker, Bothe.

569. ὥστε σέ γέ μοι μαρτυρεῖν R. Fracini, Invernizzi, Bekker, Dindorf, Bothe, Bergk. ὥστ' ἐμοί γε μαρτυρεῖν all editions (except Fracini) before Brunck, who changed the γε into σε. ὅστις γέ μοι μαρτυρεῖν H. F. ὅστις ἂν μοι μαρτυρῇ P[1]. Cobet (N. L. 61) proposes to change γε into τε, and Meineke, Holden, Blaydes, and Velsen change it accordingly, against all authority and probability.

570. ἐμοί MSS. vulgo. Cobet (ubi supra) would read ἔτι which is absurd, for Blepyrus had not yet heard, and of course had not gainsaid, Praxagora's scheme. Yet Meineke and Holden read ἔτι. Blaydes and Velsen have ἔχειν,

which, they say, is a conjecture of Dindorf.

571-580. The metrical scheme of this little chorus is as follows:—

– – | – ⏑ ⏑ – | ⏑ – – |
– ⏑ ⏑ – | ⏑ ⏑ – |
– ⏑ ⏑ – | ⏑ ⏑ – – |
– | – ⏑ ⏑ – | ⏑ ⏑ – ⏓ |
– ⏑ | – ⏓ |
– ⏑ ⏑ – | ⏑ ⏑ – – |
– ⏑ ⏑ – | ⏑ ⏑ – ⏓ |
– ⏑ | – ⏑ |
– ⏑ ⏑ – | ⏑ ⏑ – – |
– ⏑ ⏑ – | ⏑ ⏑ – – |
– ⏑ | – ⏓ |
– ⏑ ⏑ – | ⏑ ⏑ – – |
– ⏑ ⏑ – | ⏑ ⏑ – – |
– ⏑ ⏑ – | ⏑ ⏑ – |
– ⏑ ⏑ – | ⏑ ⏑ – – |
– ⏑ ⏑ – | ⏑ ⏑ – – |
– ⏑ ⏑ – | ⏑ ⏑ – ⏓ |
– ⏑ | – ⏑ | – ⏓ |

With the exception of four trochaic lines, each line consists of a choriamb and a (sometimes truncated) Ionic *a minore*. See the Commentary.

571. *σε* R. H. F. vulgo. *γε* P¹.—*πυκνὴν* R. F. P¹. Junta, Gormont, Bekker, and (except Bothe) recentiores. *πυκνὰν* H. all other editions before Bekker; and Bothe. After *πυκνὴν* all the MSS. and (with the variations mentioned below) all the editions insert *φρένα καὶ φιλόσοφον*, a manifest gloss, destructive of the metre. Dindorf proposed to change *φιλόσοφον* into *φιλόδημον*, and *τοῖσι* below into *ταῖς σαῖσι*, so manufacturing out of the first three lines of the choral ode a couple of heroic hexameters—*νῦν δὴ δεῖ σε πυκνὴν φρένα καὶ φιλόδημον ἐγείρειν | φροντίδ' ἐπισταμένην ταῖς σαῖσι φίλαισιν ἀμύνειν.* And had not the trochaic dipodies barred his further progress, we should probably have had the entire ode recast in that heroic, but extremely improbable, metre, and cf. on 577. Blaydes brings these two hexameters into the text: and Velsen also introduces the first, merely changing *φιλόδημον* into *φιλόμουσον*, but does not accept the second.

573. *κοινῇ* MSS. vulgo. Reiske suggested *κοιναῖς* (to agree with *εὐτυχίαισιν*) which Blaydes adopts: whilst Meineke, leaving *κοινῇ* untouched, obtains a similar result by changing *εὐτυχίαισιν* into *εὐτυχίᾳ νῦν*.

574. *γλώττης* MSS. vulgo. Markland (on Eur. Suppl. 547) suggested *γνώμης*, which is adopted by Brunck, Bergk, recentiores.—*πολίτην δῆμον* MSS. vulgo. Reisig suggested *πόλιν πάνδημον*, and Bergk *πολιτῶν δῆμον*; and Velsen reads *πόλιν καὶ δῆμον*.

575. *ὠφελίαισι* R. Invernizzi, recentiores. *εὐτυχίαισι* H. F. and all editions before Invernizzi. *εὐτυχίαισιν* P¹.

576. *δηλοῦν* MSS. vulgo. *δηλοῦ δ'* Meineke. *δηλοῦσ'* Holden, after a conjecture of Dindorf. *δηλοῦν δ'* Blaydes, Velsen.—*δύνασαι* Blaydes, Velsen, the former comparing Clouds 811 *ἀπολάψεις ὅ τι πλεῖστον δύνασαι*. *δύναται* MSS. vulgo, of which some take the nominative to be *ἐπίνοια* and others *καιρός*. Blaydes and Velsen take *καιρὸς* as governing *δηλοῦν*, *It is time to show what you can do.*—*καιρός*· MSS. vulgo. *καιρὸς δέ*· Hermann, Dindorf, Bergk, Meineke, Holden.

577. *δεῖται γάρ τι* Aldus, Brunck, Bekker, Dindorf, Bergk, and Meineke.

δεῖται γάρ τοι H. F. P[1]. Junta, Bothe. δεῖται γάρ τοί γε R. Fracini, and, save as aforesaid, all editions before Bergk. δεῖται τοί γε Holden. ὡς δεῖται γε Velsen. Holden's alteration satisfies the metre: but Blaydes's δεῖται γάρ του (omitting τινος after σοφοῦ) makes the line absolutely unmetrical. Brunck indeed omits the τινος, and so, he says, "pulcher emergit hexameter heroicus." A choriamb and Ionic *a minore*, are of course equivalent to two dactyls and a spondee, the second moiety of an heroic hexameter: and the temptation to alter the preceding verse into the commencement of the hexameter proved too strong for the virtue of Brunck and Dindorf. See on 571 supra.

581. ταῖς διανοίαις MSS. vulgo. Le Fevre suggested, and Bentley approved, τῆς διανοίας. Blaydes reads τῆς ἐπινοίας. —χρὴ P[1]. Brunck, Invernizzi, Dindorf, Bergk, recentiores. 'χρῆν H. Aldus, Junta, Grynaeus, Gelenius. χρῆν R. F. vulgo.

584. ἐθελήσουσιν R. H. Kuster, recentiores. ἐθελήσουσι F. P[1]. editions before Kuster.—ἤθάσι MSS. vulgo; but P[1]. has γρ. ἤθεσι, and ἤθεσι is read by Brunck (who knew no other MS. but P[1]) and Invernizzi.

585. τοῖς τ' ἀρχαίοις R. H. vulgo. τοῖς ἀρχαίοις F. P[1]. Brunck, Bekker, Dindorf, Bothe, and Bergk.

587. ἀρχῆς MSS. vulgo. Bergk made an unhappy conjecture of ἀρετῆς which he did not himself introduce into the text, but Blaydes and Velsen have done so.—ἐστιν R. Brunck, recentiores. ἐστι H. F. P[1]. edd. before Brunck.

588. ὑποκρούσῃ R. H. vulgo. ἀποκρούσῃ F. P[1].

590. μετέχοντας R. F. P[1]. vulgo. μετέχοντες H.—φήσω MSS. vulgo. φάσκω Blaydes.

592. μηδὲ . . . πολλὴν R. H. vulgo. καὶ μὴ . . . πολλὴν F. Junta, Gormont. καὶ μὴ . . . πολλὰ P[1].—οὐδ' ἀκολούθῳ R. Junta, Grynaeus, Brunck, recentiores. H. omits οὐδ', and so, with the exceptions aforesaid, do all the editions before Brunck: though Le Fevre, Kuster, and Bergler supply it in their notes. οὐδ' ἀκολούθοις P[1]. οὐδ' ἀλοίθῳ F.

594. κοινὸν πᾶσιν Kuster, recentiores, save that Meineke and Holden write it ἅπασιν. κοινὸν πᾶσι R. H. editions before Kuster. πᾶσι (omitting κοινὸν) F. P[1]. Junta. In the following line again the MSS. and editions before Brunck have ἅπασι for ἅπασιν.

595. σπέλεθον and, in the following line, σπελεθῶν (variously accented) all the MSS., and all the editions except Bekker before Meineke; but Bothe suggested πέλεθον and πελεθῶν as in Ach. 1170, which Meineke and subsequent editors have introduced into the text, and so Bekker. This alteration, I presume, is due to the statement of Moeris, πέλεθον Ἀττικῶς, σπέλεθον Ἑλληνικῶς, and to the strange notion that Ἑλληνικῶς means non-Attic, a notion refuted by every page of Moeris.—μου R. P[1]. Le Fevre (in notes), Bentley, Brunck, recentiores, except Velsen who writes σύ. μοι H. F. editions before Brunck.

596. καὶ τῶν MSS. Junta, Bergler, recentiores. All other editions before Kuster omit the καὶ. Bentley proposed τῶν γὰρ or τῶν οὖν, Kuster read τῶν δέ.

598. τἀργύριον MSS. vulgo. Under the erroneous supposition that Praxagora is in this line dealing only with

the land, Meineke changed *τἀργύριον* into *τἀγροίκων*, and in his Vind. Aristoph. proposes to change his own *καὶ τἀγροίκων* into *πᾶν τ' ἔγγειον*, and *τἄλλ'* into *τἄργα*. No one has followed him, but Velsen changes *τἀργύριον* into *τοὺς καρποὺς*.

599. *κοινῶν* R. F. P¹. vulgo. *καὶ τῶν* H.

600. *ταμιευόμεναι* R. F. P¹. vulgo. *ταμιεύομαι* H. *ταμιεύουσαι* Blaydes.

602. *τοῦτ'* R. H. F. vulgo. *τοῦτον* P¹. *ταῦτ'* Brunck.

603. ΒΑ. *κἂν, μὴ καταθεὶς, ψευδορκήσῃ; κἀκτήσατο γὰρ διὰ τοῦτο.* I have written this line a little differently to the MSS. and preceding editors. R. F. P¹. continue the entire line to Praxagora, reading *καὶ μὴ καταθεὶς ψευδορκήσει, κἀκτήσατο γὰρ διὰ τοῦτο.* And this reading has been followed by every editor, although the distribution of the speakers has varied. H. and the editions before Bergk leave the first four words to Praxagora, and give the last four to Blepyrus, and so Blaydes. Bergk and Meineke give the entire line to Blepyrus. Meanwhile Bentley had proposed ΒΛ. *κἂν μὴ καταθῇ*; ΠΡ. *ψευδορκήσει, κἀκτήσατο γὰρ διὰ τοῦτο.* Tyrwhitt trisected the line, ΒΛ. *καὶ μὴ καταθείς*; ΠΡ. *ψευδορκήσει.* ΒΛ. *κἀκτήσατο γὰρ διὰ τοῦτο*, and so Holden. Meineke in his critical notes proposed to leave the first three words to Praxagora, and to give the last five to Blepyrus. And this division is followed by Velsen. I should have mentioned that P¹. has *ψευδομόσει* for *ψευδορκήσει*, and that Blaydes changes the final *τοῦτο* into *τουτί*.

604. *τοι* R. H. F. vulgo. *τι* P¹.—*κατὰ* R. H. Aldus, Fracini, Gelenius, Portus, recentiores. *κᾆτα* F. P¹. the other editions before Portus.

605. *οὐδὲν* F. P¹. Fracini, Le Fevre (in notes), Bentley, Brunck, recentiores. *οὐδ' ἐν* R. H. the other editions before Brunck.—*πενίᾳ* R. H. vulgo. *πνεύματι* F. P¹.

609. *πρότερόν γ'* R. H. F. vulgo. *προτοῦ γ'* P¹.—*ὦ ταῖρ'* H. F. vulgo. *ὦτερ* R. *ὦ τὰν* P¹. Brunck.—*ὅτε τοῖσι* R. H. F. vulgo. *τούτοισι* P¹.—*νόμοις* MSS. Kuster, recentiores. *νόμοισι* edd. before Kuster. Le Fevre therefore proposed *νόμοισιν ἐχρώμεθα*.—*διεχρώμεθα* MSS. and all editions before Meineke. *ἔτ' ἐχρώμεθα* Meineke, recentiores; an emendation which is tempting but unnecessary.

611. *βούληται* (without *τοῦτον*) Le Fevre (in notes), Bentley, Kuster (in notes), Bergler (in notes), Brunck, recentiores. *βούληται τοῦτον* P¹. Le Fevre, Kuster, Bergler. *βούλεται τοῦτον* H. F. all editions before Le Fevre. *βουλεῖται* R.

613. *ξυγκαταδαρθὼν* H. vulgo. *ξυγκαταδραθὼν* R. F. In P¹. the word is omitted, and *οὐκ* is written in its place.—*προῖκ' αὐτῷ* R. H. vulgo. *προῖκά γ' αὐταῖς* P¹. *προῖκα* (alone) F.

614. *συγκατακεῖσθαι* Brunck, recentiores. *ξυγκατακεῖσθαι* R. H. and all editions before Brunck. *ξυγκαταδαρθεῖν* F. P¹. Junta, Gormont.

615. *εἰ πάντες.* No known MS. has this reading, but it was doubtless found in the MS. or MSS. from which Marco Musuro derived the text of Aldus, and has been followed by every editor of Aristophanes except those hereinafter mentioned. *οὐ πάντες* R. H. Fracini, Bekker, Bergk, Meineke, Velsen; whilst

Gelenius, Rapheleng, and Portus make οὐ or οὔ out of the οὖν and εἰ, or the οὖν and οὐ preceding πάντες. πάντες γὰρ P[1]. F. has simply πάντες without either εἰ or οὐ.—ἴσασιν R. H. vulgo. ἴσασιν F. P[1]. Junta, Gormont.

616. ἐπὶ τὴν MSS. vulgo, but P[1]. prefixes ὅτι που to the line.—καὶ ζητήσουσι R. Fracini, Gelenius, recentiores. καὶ ζητοῦσιν H. and all editions (except Fracini) before Gelenius. ζητοῦσιν (without καὶ) F. P[1].

618. ὑποκρούσει R. H. F. vulgo. ὑποφήσει P[1].

619. συνῶμεν R. F. Brunck, recentiores. ξυνῶμεν H. P[1]. edd. veteres.

621-2. οὐχὶ μαχοῦνται . . . ὑπάρξει. These two lines have had a singular fate. In all the editions before Brunck, line 621 disappeared entirely with the exception of the first two words, the copyist confusing them with the last two words: thus, Aldus wrote—

ΠΡ. οὐχὶ μαχοῦνται περὶ τοῦ; ΠΡ. τοῦ μὴ ξυγκαταδαρθεῖν.
ΒΑ. καί σοι τοιοῦτον ὑπάρξει.

A new form was introduced by Fracini, who wrote—

ΠΡ. οὐχὶ μαχοῦνται. ΒΑ. περὶ σοῦ. ΠΡ. τοῦ μὴ ξυγκαταδαρθεῖν.
ΒΑ. καὶ σοὶ τὸ περὶ τούτων δὴ μάχεσθαι.

Fracini's last five words were obviously a mere gloss on τοιοῦτον. Then, to use Kuster's words, "Bisetus utramque lectionem in unam quasi massam conflat, ut versum integrum reddat. Sed quid multa? Expectandi sunt meliores codices, qui facem in his tenebris praeferant. Multa quidem, fateor, hic ariolari liceret; sed quis praestare possit, ea esse Aristophanis?" The good sense of Kuster's last words has been entirely ignored by subsequent critics, "qui multa ubique ariolantur, quae esse Aristophanis, nemo credere potest." The combined verse of which Kuster speaks is found in the editions which go by the name of Scaliger and Le Fevre.

οὐχὶ μαχοῦνται. ΒΑ. περὶ τοῦ; ΠΡ. περὶ τοῦ μὴ ξυγκαταδαρθεῖν.
καὶ σοὶ τοιοῦτον ὑπάρξει. ΒΑ. καὶ σοὶ τὸ περὶ τῶνδε μάχεσθαι.

These were the three types which, with inconsiderable variations (such as σοῦ for τοῦ and ὑπάρχει for ὑπάρξει), stood their ground until Brunck, from P[1]., introduced for the first time the two lines in their entirety. It is not necessary to go into the details of the earlier editions, and (with one or two exceptions) the readings given from the printed editions commence with Brunck.

621. περὶ σοῦ MSS. Brunck changes this into περὶ τοῦ; takes it from Praxagora, and gives it to Blepyrus, as in the following line. And he is followed by subsequent editors except Meineke and Velsen. Dobree proposed οὐχὶ μαχοῦνται, περὶ σοῦ θάρρει, μὴ δείσῃς, οὐχὶ μαχοῦνται Περὶ τοῦ μή σοι ξυγκαταδαρθεῖν, "omnia scilicet, Praxagorae." And so Meineke and (as regards 621) Velsen. But H. has ΒΑ. before the second οὐχὶ μαχοῦνται. And this seems right.

622. περὶ τοῦ ξυγκαταδαρθεῖν. Here I have hit upon the same reading as

Velsen. The MSS. read τοῦ μὴ καταδαρθεῖν, and so Brunck and all subsequent editors except Meineke and Velsen. Both Bisetus and Dobree, as we have seen, and following them Meineke, attach περὶ τοῦ to ξυγκαταδαρθεῖν, but retain the μὴ, and Dobree and Meineke insert σοι. But I think that the sense requires the omission of μὴ, and accordingly, with Velsen, I have substituted περὶ τοῦ for τοῦ μὴ.—κοὐ. καὶ MSS. vulgo. —ὑπάρξει H. Aldus, Zanetti, Farreus, Grynaeus, Scaliger, Le Fevre, Bergler, Bothe, Blaydes. ὑπάρχει R. F. P[1]. Junta, Gormont, Brunck, and (except as aforesaid) recentiores. The other editions before Brunck have Fracini's reading, in which the word does not occur.

623. ὑμέτερον R. F. Junta, Gormont, Bentley, Bergler, Dindorf, recentiores. ἡμέτερον H. P[1]. and (except as aforesaid) all editions before Dindorf, giving of course the sentence to Praxagora. Here again, as at 495 supra and elsewhere, Brunck's unfair animadversion upon Bergler met with a speedy retribution. "Mendose Junta," he says, "ὑμέτερον, quod inepte revocavit Berglerus, non videns haec ex ipsa sententia mulieri continuari debere." Soon afterwards the Ravenna MS. and (as a matter of criticism) the supreme authority of Bentley were found to support the reading adopted by Bergler; modern critics have no doubt of its accuracy; and for my own part the words seem to me to be appropriate to Blepyrus only. Praxagora could hardly have said that her plan for the women had something to recommend it.—τιν' H. Brunck, recentiores. τίν' R. F. P[1]. editions before Brunck. But the old editions understand the passage rightly enough.

625. φεύξονται MSS. vulgo. Having regard to the form βαδιοῦνται at the end of the verse, Mr. R. J. Walker in Class. Review, viii. 18, proposes to read φευξοῦνται here. But the probability is not sufficient to justify a change in the text.—ἐπὶ τοὺς δὲ R. Bentley, Brunck, recentiores. ἐπὶ δὲ τοὺς H. F. P[1]. editions before Brunck.

626. οἱ φαυλότεροι MSS. vulgo. αἱ φαυλότεραι Brunck, apparently *per incuriam*, since he does not mention the alteration in his notes, and retains οἱ φαυλότεροι two lines below. He is, however, followed by Bekker and Bothe.

627. ἐπὶ τοῖσιν δημοσίοισιν R. Kuster, recentiores. ἐπὶ τοῖσι δημοσίοισιν H. F. editions before Kuster. ἐπὶ τοῖσι δημοσίοισι P[1].

628. This line is unfortunately omitted in F. P[1]. οἱ φαυλότεροι, as two lines above, R. H. vulgo. This cannot be right: and two suggestions have been made for correcting it. The first is Tyrwhitt's. "Illud sane οἱ φαυλότεροι, quod in v. 628 secundo occurrit, et plane otiosum est, ab Aristophane profectum esse non possum credere. Libenter igitur scriberem, stigmate post v. 627 posita; Κοὐκ ἐξέσται παρὰ τοῖσι καλοῖς καὶ τοῖς μεγάλοις καταδαρθεῖν."—*Tyrwhitt.* "Tyrwhitti conjecturam probat Porsonus apud Gaisfordium ad Marklandi Supplices p. 206."—*Elmsley.* The τοῖς μεγάλοις is introduced by way of contrast to τοῖς μικροῖς in the following verse; but it is not a likely expression in itself, nor is τοῖς μικροῖς free from suspicion. I, like others before me, think that the allusion to Lysicrates in line 630 makes

it probable that in line 629 we should read σιμοῖς for μικροῖς. And if we look to lines 701–705 infra to see who are there contrasted with τοῖς σιμοῖς καὶ τοῖς αἰσχροῖς, we light upon τοῖς εὐπρεπέσιν. So that, following Tyrwhitt's lead, we might read here:

Κοὐκ ἐξέσται παρὰ τοῖσι καλοῖς τοῖς τ' εὐπρεπέσιν καταδαρθεῖν
Ταῖσι γυναιξὶ, πρὶν ἂν τοῖς αἰσχροῖς καὶ τοῖς σιμοῖς χαρίσωνται.

The second suggestion is by Hirschig, who would omit the words καὶ τηρήσουσ' ἐπὶ τοῖσιν δημοσίοισιν οἱ φαυλότεροι as a gloss, and read ἀπὸ τοῦ δείπνου, κοὐκ ἐξέσται παρὰ τοῖσι καλοῖς καταδαρθεῖν. This also seems to me very probable. On the whole, however, I have thought it better to retain the lines unaltered, merely, with Dindorf and Bergk, enclosing the second οἱ φαυλότεροι in brackets. Velsen omits them, marking a lacuna. Meineke gives them to Blepyrus, placing after them a note of interrogation: but they would surely make a very unmeaning question in his mouth. Blaydes adopts Tyrwhitt's suggestion. I had not observed that Blaydes also suggests for καὶ τοῖς μεγάλοις either καὶ τοῖς σεμνοῖς or τοῖς τ' εὐπρεπέσιν.

629. ταῖσι γυναιξὶ πρὶν ἂν Meineke, Blaydes, Velsen, following the views of Elmsley at Medea 215. ταῖσι γυναιξὶν πρὶν R. P[1]. Bergler, and (except as aforesaid) recentiores. ταῖς γυναιξὶν πρὶν H. F. Aldus, Junta. ταῖς γυναιξὶ πρὶν the other editions before Kuster. ταῖσι γυναιξὶ πρὶν Le Fevre (in notes), Kuster.—μικροῖς R. H. F. vulgo. μικροῖσι P[1]. σιμοῖς was suggested by Lennep and Bergk, and is read by Velsen.—χαρίσωνται H. vulgo. χαρίσονται R. χαρί F. χωρὶς P[1]. "auctore Porsono legendum χαρίσασθαι," Elmsley in his note to Tyrwhitt partly quoted on the preceding verse. And so Reisig, and Elmsley himself on Medea 215.

631. δημοτικῇ γ' R. P[1]. Bentley, Brunck, recentiores. The γ' is omitted in all editions before Brunck. δημοτικὴν H. F.

633. This line, again, is omitted in F. P[1]. ἐμβάδ' ἔχων R. Invernizzi, recentiores, except as hereinafter mentioned. ἐμβάδ' (without ἔχων) H. ἐμβάδι γ' editions before Brunck. ἐμβὰς δή γ' Le Fevre (in notes), Brunck. Before the true reading was known Bentley jotted down "Forte propria nomina sub illis latent Ὅταν Ἐμβαδίᾳ γ' εἴπῃ Πρότερος"; and in a note on Hesychius, Ἐμβάδιον· παίζει ἐπὶ τούτῳ, Heinsius had written "vide Aristoph. in loco corrupto Eccles. 633." These suggestions are superseded by the discovery of R.'s reading, yet Meineke, reverting to them, introduces Ἐμβαδίων into the text, and is followed by Velsen.—προτέρῳ Le Fevre (in notes), Brunck, Bekker, Velsen. πρότερος R. H. vulgo.

634. διαπραξάμενος R. H. vulgo. παρεταξάμενος F. P[1]. Junta, Gormont.

635. αὐτοῦ R. P[1]. Le Fevre, recentiores. αὑτοῦ F. H. editions before Le Fevre.

636. διαγιγνώσκειν R. Brunck, recentiores. διαγινώσκειν H. F. P[1]. editions before Brunck.—τί δὲ δὴ R. H. vulgo. τί δαὶ δὴ F. P[1]. Junta, Gormont.—πατέρας γὰρ Le Fevre (in notes), Bentley, Kuster, recentiores. πατέρας (without γὰρ) R. F. P[1]. editions before Kuster. πρᾶσαν H., but πρᾶς is merely a contraction,

retained in the oldest editions, for πατέρας, and αν represents some other word, probably γάρ.—τοῖσι χρόνοισιν R. H. Kuster, recentiores. τοῖσι χρόνοισι editions before Kuster. τοῖς χρόνοισι F. τοῖς χρόνοις P[1].

638. ἑξῆς R. H. F. vulgo. The word is omitted in P[1].—τότε πάντα. τὸν πάντα MSS. vulgo. The τὸν is quite out of place, and Blaydes writes πάντ' ὄντα, which makes a strange jingle with γέροντα; while Velsen removes ἄγξουσ' from its place in the line, and wrote ἄγξουσιν after ἑξῆς. τότε seems a simpler alteration.

639. ὄντα R. F. P[1]. Fracini, Gelenius, recentiores. ἐόντα H. Aldus, Junta, and the other editions before Gelenius.

641. ἐπιτρέψει H. F. P[1]. vulgo. ἐπιτρίψει R. Fracini.—ἔμελ' R. P[1]. Fracini, Zanetti, recentiores. ἔμελλ' H. F. ἐμ' Aldus, Junta, Gormont.

643. τὸν ἐκείνου, sc. πατέρα, that is the father of the *intervener*. This seems to me the right reading, giving the right meaning. I have no doubt that Le Fevre supposed his suggestion τὸν ἑαυτοῦ would mean the same thing, but it would really mean the father of the *striker*, and was rightly condemned by Bentley. αὐτὸν ἐκεῖνον MSS. vulgo. αὐτοῦ κεῖνον Bothe. αὐτὸν κεῖνος Bergk.—τύπτῃ H. F. vulgo. τύψῃ P[1]. τύπτει R.—δρῶσιν Kuster, recentiores. δρῶσι MSS. editions before Kuster.

645. Λευκόλοφος. Λευκολόφος R. Fracini, and all subsequent editions before Kuster. Λευκολόφας H. F. P[1]. Aldus and Junta. Kuster silently restored the reading of Aldus, which has since been followed.—πάππαν (as elsewhere in Aristophanes) Brunck, recentiores. πάπαν MSS. editions before Brunck.—καλεῖ R. F. P[1]. Junta, recentiores, except as hereafter mentioned. καλῇ H. Aldus. καλοῖ Brunck, Dindorf, Bergk.

647. φιλήσειεν R. H. vulgo. φιλήσει F. P[1].—αὑτοῦ Bekker, recentiores. αὐτοῦ MSS. editions before Bekker. Mehler suggests σ' αὐτοῦ. Bergk says "Malim αὐτὸν," but this is probably only designed to support his own ridiculous suggestion, that this degraded Aristyllus is meant for the great and noble philosopher, some of whose theories the poet is here engaged in caricaturing, a suggestion so irrational, that I should not have thought it worthy of mention, had not Mr. Browning been deluded into taking it seriously, and introducing it into the poem which he calls "Aristophanes' Apology."

648. γ' ἂν R. F. P[1]. vulgo. μ' ἂν H. Aldus. τἂν (probably Bentley, though in the Classical Journal his marginal note is given as τν ἂν) Lenting, Cobet (N. L. 60), Bergk, Meineke, Blaydes, Velsen. But the particle γ' seems required—*If he kiss me, he shall at all events smart for it.*

649. πρότερον R. H. P[1]. vulgo. τὸ πρότερον F.—γέγονεν R. Brunck, recentiores. γέγονε H. F. P[1]. edd. before Brunck.—πρὶν R. H. P[1]. vulgo. πρὸς F.

650. δέος μὴ R. H. vulgo. δέος οὐ μὴ F. P[1]. Junta, Gormont.—φιλήσῃ R. H. F. vulgo. φιλήσει P[1].—ἐπεπόνθειν R. F. P[1]. Kuster, Bergler, Bergk. ἐπεπόνθην H. editions before Kuster. Bentley saw that this would not do, and wrote "Lege ἐπεπόνθειν vel -θη Attice." Of course he was well aware that either form was equally correct, but Brunck, a great offender in substituting the forms which

were used by the Athenians only, for those which were used by the Athenians in common with the other Hellenic peoples, wrote ἐπεπόνθη in defiance of all the MSS. and (save as aforesaid) has been followed by subsequent editors.

651. τίς R. F. P[1]. vulgo. τῆς H.—σοὶ δὲ H. F. P[1]. vulgo. σὺ δὲ R.

652. λιπαρῷ Bentley (referring to Plutus 616), Bothe, recentiores. λιπαρῶς R. H. F. edd. before Bothe, except Brunck and Bekker, who with P[1]. read λιπαρὸν, a very probable reading, as an epithet of δεῖπνον.

654. ἡμεῖς R. H. F. vulgo. ὑμεῖς P[1].—ὑφανοῦμεν R. H. P[1]. vulgo. φανοῦμεν F.

655. ἥν τις R. vulgo. ἥτις F. εἴ τις H. ὅταν P[1].—τῳ R. H. vulgo. The old editions write it τῷ but this was corrected by Bentley and Bergler. τῶν F. τις P[1].

656. ἐκτίσει H. F. P[1]. vulgo. κτίσῃ R.—οὐ γὰρ τῶν κοινῶν γ' ἐστὶ MSS. vulgo. Not realizing that some such preposition as ἐκ is to be understood from the preceding πόθεν, some critics have endeavoured to introduce ἐκ here. Blaydes says "οὐ γὰρ δὴ 'κ τῶν κοινῶν γε Cobet. Quod recipiendum duxi." He then propounds three conjectures of his own. (1) οὐ δὴ 'κ τῶν κοινῶν γ' ἐστί. (2) οὐκ ἐκ τῶν κοινῶν γ' ἐστί. (3) ἐκ γὰρ τῶν κοινῶν γ' οὐχί. His third conjecture he introduces into the text; and so, with the change of ἐκ into ἀπὸ, Velsen.

657. δίκαι R. H. vulgo. δίκαια F. P[1].—τουτὶ δὲ πόσους Le Fevre (in notes), Kuster, recentiores, except as hereafter mentioned. τουτὶ πόσους editions before Kuster, except that Junta has τουτὶ πόσ'. Bentley suggested τουτί γε πόσους or τουτί γ' ὁπόσους. The MS. readings are τουτὶ πόσσ' H. F. τουτὶ πάλιν P[1]. τουτί τ' οὗπος R. This last reading looks very like τουτὶ τοὖπος, and Meineke accordingly reads τουτὶ τοὖπος σ', in which he is followed by Holden and Velsen. Between these two readings τουτὶ δὲ πόσους and τουτὶ τοὖπος σε, it is very difficult to decide. The latter comes nearer to the MSS., and the rejoinder of Chremes, which immediately follows, is perhaps more suitable to a definite statement made than to a question put by the preceding speaker, though the question sufficiently indicates the speaker's opinion. On the other hand the former reading is far more in the tone which Blepyrus has assumed throughout the dialogue, and is just like his interruption in 562 supra. And on the whole, though with great hesitation, I have thought it best to retain it. Blaydes reads Τουτὶ δέ γ' ὅσους.

658. ταύτῃ γνώμην Reisig, Dindorf, Meineke, Holden, Blaydes. ταύτην γνώμην MSS. vulgo. ταύτῃ γνώμῃ γ' Toup.—τάλαν οὕνεκ' R. H. vulgo. τάλαν εἵνεκ' F. P[1]. Blaydes.

659. ἑνὸς εἵνεκα MSS. vulgo. ἑνὸς οὕνεκα Brunck, Invernizzi, Dindorf, Meineke, Holden. Meineke is so resolute in his determination to keep Aristophanes to one form that he actually changes ἕνεκεν in the earlier part of the line to οὕνεκα.

660. ἐξαρνῆται H. F. P[1]. vulgo. ἐξαρνεῖται R.

661. πάντων R. H. F. vulgo. πάντως P[1]. πάντας Junta. ὄντων is omitted by F. P[1]. and Junta.

662. εὖ σε διδάσκει. The reason for this reading is given in the Commentary. εὖ γε διδάσκεις MSS. vulgo.

663. τῆς αἰκείας R. Bekker, Blaydes. And this is the form which both Dawes (ad loc.) and Elmsley prefer. "Scribendum αἴκεια," says the latter critic on Soph. Oed. Col. 748, "ostendit analogia. Substantiva omnia ab adjectivis in -ης derivata, aut ει dipthongum ut εὐσέβεια aut correptum ut ἀμαθία, in penultima habent apud Atticos. Recte igitur ἀείκεια ab ἀεικής, αἴκεια ab αἰκής." τῆς αἰκίας H. F. P¹. vulgo. But the genitive has offended some, and Dawes proposed τὰς αἰκείας. The genitive, however, appears to depend upon some such word as τὴν τιμὴν, or τὸ τίμημα, understood after ἐκτίσουσιν. Others have objected to the article τῆς. "Vix puto articulum unquam addi in αἰκίας ὕβρεως, etc., δίκη," says Dobree, and he therefore proposes τὴν αἰκίας, which is introduced into the text by Meineke, Holden, Blaydes, and Velsen. But Dobree's remark that you would always say ὕβρεως δίκη not τῆς ὕβρεως δίκη, and the like, though true, seems quite irrelevant here; where the meaning is that "they who strike others will pay the penalty of *their assault*," not "will have an *action of assault* brought against them."—τύπτοντες MSS. Junta, Gormont, Portus, recentiores. κλέπτοντες the other editions before Portus. Bentley suggested ληφθέντες.

664. ὑβρίζωσιν R. P¹. Kuster, recentiores. ὑβρίζωσι H. and, except as hereinafter mentioned, the editions before Kuster. ὑβρίζουσι F. Junta, Gormont.

665. ταύτης R. Bekker, Bergk, recentiores. ταύτην H. F. P¹. the other editions before Bergk.

666. αὖθις R. Invernizzi, recentiores. The word is omitted by H. F. P¹. and all the editions before Invernizzi. To supply the missing foot, Le Fevre proposed to insert ἐξῆς before ὑβριεῖται and Kuster πώποτε before φαύλως. Bentley and Tyrwhitt proposed οὐδεὶς after φαύλως, and Brunck so read.

667. κλέψει μετὸν αὐτῷ Brunck, recentiores. All the editions before Bergler read κλέψαιμι τὸ 'μαυτοῦ. Kuster observed that this was not in accordance with Attic usage. "Nam Attici," he said, "non solent vocabulum ε post articulum τὸ elidere, sed potius per crasin duas illas syllabas in unam contrahere, dicentes τοὐμαυτοῦ, ut τοὐμὸν pro τὸ ἐμὸν, τοὔπος for τὸ ἔπος et sexcenties alia." He therefore proposed a reading which he found in Suidas (to which Bentley had already called attention) κλέψαι, μετὸν αὐτῷ. And Bergler so reads. And this is found to be the reading of all the MSS. But both Brunck and Porson pointed out that the true reading must be κλέψει, and this is universally accepted.

668. οἴκοι γε R. H. vulgo. οἴκοι (omitting γε) F. P¹.

669. οὐδ' ἦν γε ... πρότερον. These words are taken from Praxagora and given to Blepyrus (as a question) by Dobree, Meineke, Holden, and Velsen. But this is a change for the worse. It leaves Praxagora's speech a mere pointless jest: and the ὥσπερ πρότερον is quite in her style, as supra 609. For θύραζ' (MSS. vulgo), Meineke and Holden write θύρασ', I know not why.

670. δώσει. Bergk proposes δώσεις, which Meineke reads. The alteration must have occurred to everybody, but the third person is more in accord with what follows.

671. ἐκείνου κομιεῖται R. F. P¹. Inver-

nizzi, recentiores. κυμιεῖτας ἐκείνου. H. editions before Invernizzi.

672. κυβεύσουσ' R. H. F. vulgo. κυβεύσουσιν P¹. Brunck, Bothe. This is doubtless a correction by P¹. to save the metre, since H. F. P¹. and all editions before Invernizzi read ἄρ'. But Invernizzi and all subsequent editors have ἆρ'. Both Invernizzi and Bekker attribute this reading to R., and I think that this must be right, for Invernizzi could not have invented it himself. In 668 they attribute ἄρα to R. as well as the other MSS. On the other hand, Velsen says that R. reads ἆρα in 668, and that with this exception all the MSS. read ἄρα both in 668 and 672. Velsen is a most careful and excellent transcriber, but in this case I think that he must be wrong.—ἄνθρωποι MSS. vulgo. ἅνθρωποι Dindorf, Bergk, recentiores. But the article seems quite out of place here.

673. τὴν δὲ δίαιταν R. H. P¹. vulgo. τὴν δίαιταν F. Junta, Gormont.—πᾶσιν R. P¹. Kuster, recentiores. πᾶσι H. F. editions before Kuster.

674. συρρήξασ' R. H. vulgo. συρρήξας F. P¹.

675. εἰς ἀλλήλους R. P¹. Invernizzi, Bekker, Dindorf, Bothe, Bergk. Dindorf suggested εἰς ἀλλήλων, which is read by Meineke and Holden. ὡς ἀλλήλους H. F. vulgo. But the ὥστε and ὡς, so close together, would be very inharmonious.

676. τὰ δικαστήρια H. and (except that it has διοκαστήρια) R. vulgo. τὰ δὲ δικαστήρια F. P¹.—στοιὰς R. H. vulgo. στοὰς F. P¹. Brunck (not knowing that any MSS. had στοιὰς) read στωὰς, and is followed by Invernizzi and Bothe. But Elmsley (at Heracleidae 431) shows that στοιὰ is the true spelling, like ποιὰ, ῥοιὰ, χροιά. A similar difference occurs infra 684, 686.—ἀνδρῶνας πάντα R. F. P¹. vulgo. ἀνδρῶν 'πάντα H.

678. παιδαρίοισιν R. P¹. Bekker, recentiores. παιδαρίοισι H. F. editions before Bekker.

680. χαρίεν γε R. F. P¹. vulgo. χαρίεν τε H. and Aldus only.

681. καταθήσω H. F. P¹. vulgo. καθήσω R.

682. κᾆτα στήσασα H. vulgo. κᾆτα στήσασ' R. καταστήσασα F. P¹.—ἕως ἂν MSS. vulgo. "Correxi ὅπως ἂν"—Blaydes.

683. ἀπίῃ H. F. P¹. vulgo. ἀπῄει R.

684. κηρύξει R. H. vulgo. κήρυξε F. κηρύξῃ P¹. κηρύξῃ Velsen, placing a comma after δειπνεῖ, but this seems to make no sense.

685. τὸ δὲ θῆτ' ἐς τὴν παρὰ ταύτην R. and (with εἰς for ἐς) H. vulgo. τὸ δὲ θῆτ' ἐστι παρ' αὐτὴν F. τοὺς δ' ἐκ τοῦ θῆτα παρ' αὐτὴν P¹., attempting, as usual, to correct the line. Brunck, knowing no MS. but P¹., altered the τὸ δὲ θῆτ' of the common reading into τοὺς θῆτ', with λαχόντας understood.

687. κάπτωσιν R. H. Bentley, Kuster, recentiores. κάπτωσι F. P¹. Fracini, Grynaeus, Gelenius, Portus, Scaliger. Le Fevre. κάμπτωσι all editors (except as aforesaid) before Portus. And one would certainly have expected Praxagora's emphatic "Μὰ Δία but to dine" to be a retort upon something more unlike dining than "To gobble."—ὅτῳ H. F. vulgo. ὅτο R. ὅταν P¹. The true arrangement of this line was first pointed out by Bentley and Tyrwhitt.

688. τούτους H. F. P¹. vulgo. τούτοις R.—ἀπελῶσιν R. H. P¹. vulgo. ἀμπελῶσιν

F.—*ἅπαντες* MSS. Brunck, recentiores. *ἅπαντας* editions before Brunck.

689. *οὐκ ἔσται* R. Fracini, Gelenius, Portus, recentiores. *οὐκ ἔστι* H. F. and (save as aforesaid) editions before Portus. *οὐκέτι* P[1].

690. *παρέξομεν* R. H. F. vulgo. *παρέξω* P[1]. "fortasse recte," says Dr. Blaydes, not observing, I presume, that the next line commences with a vowel.

692. *ἄπεισιν* H. P[1]. Brunck, recentiores. *ἄπεισι* F. editions before Brunck. *ἄπισι* R.

693. *κατὰ τὰς διόδους* R. H. vulgo. *κατὰ διόδους* F. P[1].

694. *ἀπὸ δείπνου* F. P[1]. and (the *-ου* being a correction of *-ων*) H. vulgo. *ἀπὸ τοῦ δείπνου* R.

695. *λέξουσιν* R. H. P[1]. vulgo. *λέξουσι* F.

699. *πρότερον* R. H. P[1]. vulgo. *πότερον* F. Junta, Gormont.

701. *τοῖς εὐπρεπέσιν δ'* Bentley, Dindorf, Bergk, recentiores. *τοῖς δ' εὐπρεπέσιν* MSS. editions before Brunck. *τοῖς δ' εὐπρεπέσιν γ'* Brunck, Invernizzi, Bekker, Bothe.

702. *οἱ φαυλότεροι* MSS. vulgo. *αἱ φαυλότεραι* Brunck, Invernizzi, Bekker.

703. *ἐροῦσιν* R. H. vulgo. *ἐροῦσι* F. P[1]. — *θεῖς* R. H. vulgo. *θεὸς* F. P[1]. Junta.

706. *προτέροις* R. H. vulgo. *πρότερον* F. *προτοῦ* P[1]. Dr. Blaydes changes the datives into accusatives in this and the preceding line.—*βινεῖν* R. H. P[1]. vulgo. *κινεῖν* F.

707. *λαβόντας* R. H. vulgo. *λαβούσας* F. P[1]. Junta, Gormont.

709. *προθύροισι* MSS. Bentley, Brunck, recentiores. *προθύροις* editions before Brunck.

710. *ταῦτ'* R. H. F. vulgo. *τοῦτ'* P[1].—*ἀρέσκει* R. F. P[1]. vulgo. *ἀρέσκειν* H.

711. *τἄρ'* R. Brunck, recentiores. *ἄρ'* H. F. P[1]. editions before Brunck. Le Fevre proposed *νῦν*, and so Bentley.

713. *κηρύκαιναν* MSS. Junta, Grynaeus, Kuster, recentiores. *ληρύκαιναν* the other editions before Kuster.

714. *ἀνάγκη* R. H. P[1]. vulgo. *ἀνάγκην* F.

716. *εὐωχῆσθε* H. F. P[1]. vulgo. *εὐωχεῖσθε* R.—*σήμερον* MSS. edd. before Brunck. *τήμερον* Brunck, Bekker, recentiores. This is, of course, Brunck's constant fallacy of changing the *Atticum* into the *magis Atticum*. He acknowledges that *σήμερον* is *bene*, but thinks it *minus bene* than *τήμερον*.

717. *εὐωχησόμεσθα* R. Scaliger (in notes), Le Fevre (in notes), Kuster, recentiores. *εὐωχησόμεθα* H. P[1]. edd. before Kuster. *εὐοχησόμεθα* F.

719. *τουτογί* Bentley, Brunck, recentiores. *τοῦτο τί* H. F. P[1]. edd. before Brunck. *τουτοτί* R.

720. *ἔχωσιν αὗται* R. H. P[1]. vulgo. *ἔχωσι αὗται* F. *αὗται* means the women who form the Chorus. Not understanding this, Brunck altered the words into *ἔχωμεν αὐταὶ*, which is followed by Invernizzi. And indeed Scaliger had previously suggested *ἔχωμεν*. Invernizzi, however, in his note ("incredibili sagacitate," says Dindorf in his notes to that edition) suggested *μὴ 'χωσιν* which Bothe adopts, with *αὐταί*. Bergk has *ἔχωσιν αὐταί*.

721. *οὐχὶ* MSS. vulgo. *οὐκέτι* Herwerden, Meineke.

724. *κατωνάκην* Tyrwhitt, Dobree, Meineke, recentiores. *κατωνάκῃ* Grynaeus, Bergler, and the subsequent edi-

tions before Meineke. κατωνάκη MSS. and the other edd. before Bergler.

725. παρακολουθῶ R. H. P[1]. vulgo. παρακολουθῶν F. Junta.

726. λέγωσί μοι ταδί R. F. P[1]. vulgo. λέγωσί με ταδί H. Junta. Blaydes proposes four corrections (1) λέγωσι ταυτά με, (2) ταδὶ λέγωσί με, (3) λέγωσι τοιαδί, (4) λέγωμαι τοιαδί. He himself introduces the third, and Velsen the second, into the text.

727. θαυμάζετε R. F. P[1]. vulgo. θαυμάζεται H.

728. ἐγὼ δ' MSS. vulgo. ἔγωγε Brunck, Invernizzi.—ἀγοράν γε R. F. P[1]. vulgo. ἀγοράν τε H.

729. προχειριοῦμαι R. H. vulgo. προχειροῦμαι F. P[1].—κάξετάσω R. H. F. vulgo. κάξετάζω P[1]. κάξετῶ Cobet, Holden, Velsen.—After this line R. has ΧΟΡΟΥ in the text, and so Bergk, Meineke, Holden, and Velsen. The other MSS. have no trace of a Chorus, but Brunck rightly thought that a Choral Ode must have dropped out somewhere, and unfortunately fixed its place two lines above, after θαυμάζετε. This, indeed, was his reason for changing ἐγὼ δ' into ἔγωγ'. Still more unfortunately, when the Ravenna MS. was discovered, Dindorf removed ΧΟΡΟΥ from this place, where it is absolutely required, to the very unsuitable place which Brunck had guessed for it. And so Blaydes.

730. χώρει σὺ R. H. vulgo. F. and P[1]. omit the σύ.—δεῦρο κιναχύρα MSS. vulgo. δεῦρ' ἡ κιναχύρα Bachmann, Blaydes, Velsen.

732. ἐντετριμμένη MSS. vulgo. Aldus, Fracini, and Gelenius have τετριμμένη in the text, but in each case the marginal Scholium gives ἐντετριμμένη.

733. στρέψασ' F. P[1]. Le Fevre (in notes), Kuster, recentiores, except as hereinafter mentioned. στρέψασα R. H. editions before Kuster. τρέψασα Cobet, Meineke, Holden, Blaydes.

735. οὐδ' ἄν, εἰ R. F. P[1]. Fracini, Grynaeus, Portus, Kuster, and all subsequent editors before Bergk. οὐδ' ἂν εἰς H. and (save as aforesaid) all editions before Kuster. The ellipse of the words "*would you be more black*," is no doubt very strange. Bentley proposed οὐδαμῶς, or οὐ γὰρ ἦ, or οὐ γὰρ οὖν. Dobree in his note on Porson's Plutus 886, suspected that a line had dropped out, but in his Addenda to that note, observed that the ellipse might be defended by Lysistrata 807, οὐκοῦν ἄν, εἰ τὼ μὲν ξύλω κ.τ.λ. In his own Adversaria, published after his death, he again advances the theory of a lost line. Halbertsma proposed ὡς ἂν εἰ which is adopted by Bergk, Blaydes, and Velsen. Meineke reads οἷ' ἂν εἰ, which is followed by Holden.

736. ἔτυχες R. H. F. vulgo. ἔτυχ' P[1]. Junta.

737. ἴθ' ἡ MSS. Le Fevre (in notes), Bentley, Brunck, recentiores. ἴθι edd. before Brunck.

738. φέρε R. H. P[1]. vulgo. φέρω F.

741. νύκτωρ R. Invernizzi, Dindorf, Bergk, Holden, Blaydes. νυκτῶν H. F. P[1]. vulgo.

742. ὁ τὴν σκάφην R. H. vulgo. F. and P[1]. omit the ὁ, and so Junta.—λαβὼν MSS. vulgo. Meineke conjectured λαχὼν, which seems in every way an alteration for the worse, but Blaydes and Velsen adopt it.

743. θαλλοὺς καθίστη MSS. Grynaeus, Brunck, recentiores. θαλλοὺς καὶ καθίστη

editions (except Grynaeus) before Brunck. They make 743 a complete sentence, "bring the olive branches and set them here," placing a colon after 742, and leaving the words *τὰ κηρία* to shift for themselves. Le Fevre and Bentley saw that *κόμιζε* referred to *τὰ κηρία* and proposed *καὶ θαλλοὺς καθίστη*, but the MS. reading removes all difficulty.

744. *τὼ τρίποδ'* R. F. vulgo. *τὼ τρίδ'* H. Aldus, Junta. *τὸν τρίποδ'* P¹. Zanetti and Farreus have *τρίποδ'* omitting the *τὼ*.

746. ΑΝΗΡ P¹. gives no name to the new comer; but the other MSS. and most of the early editions call him *ἀνὴρ* or *ἄλλος φειδωλὸς, a niggard.* This is so obviously a misdescription, that later editors changed the name into ΑΝΗΡ B. At last Beer came out with a fatuous suggestion that this restive and turbulent fellow is none other than the patient Chremes, with whom he has not one single characteristic in common, and Meineke and Holden actually give him that name in their editions.

747. *ἀνὴρ ἔσομαι* MSS. Junta, Gormont, Grynaeus, Brunck, recentiores. All the other editions before Brunck omit *ἀνὴρ*, no doubt because they mistook it for the speaker's name; indeed, Zanetti and Farreus preserve *ἀν.* in that capacity. Scaliger suggested *νὴ Δί'*, which Kuster and (apparently) Bergler approved, but did not adopt.

748. *οὐδέποτέ γ'* Porson, Elmsley (at Ach. 127), Dindorf, Meineke, Holden, Blaydes, Velsen. *γ' οὐδέποτ'* MSS. and the other editions before Bergk, who reads *'γὼ οὐδέποτ'*.

749. *πρώτιστον αὐτὰ* MSS. vulgo. "Correxi *πρώτιστα τοῦτο*" Blaydes, and so Velsen.

751. *οὕτως ἀνοήτως* R. H. Le Fevre (in notes), Kuster, recentiores. F. and P¹. omit the *οὕτως*, and so do all the editions before Kuster.—*ἐκβαλῶ* MSS. vulgo. "Dedi *ἀποβαλῶ*" Blaydes.

752. *πρὶν ἂν ἐκπύθωμαι* Porson, Meineke, Holden, and Velsen. *πρὶν ἐκπύθωμαι* R. F. P¹. Fracini, Grynaeus, Gelenius, Portus, and (except as herein mentioned) recentiores. *πρὶν ἐκπύθομαι* H. and the other editions before Portus. *πρὶν ἂν πύθωμαι* Elmsley (at Med. 215), Blaydes.

754. *πότερον* MSS. vulgo. Brunck changes this into *πότερα*, "ut magis Atticum."

756. *οὕτως* R. F. P¹. Junta, vulgo. *οὗτος* H. Aldus, Fracini, Gelenius, and the subsequent editions before Bergler.—*οὔ τι μὴ* MSS. vulgo. *οὔ τί που* Brunck, Blaydes, Velsen. *εἴ τι μὴ* Holden, from a conjecture of Meineke.

757. *πομπὴν πέμπετε* R. F. P¹. Junta, Gormont, Brunck, recentiores. *πομπὴ πέμπετε* Fracini, Gelenius, Rapheleng. *πομπὴν πέμπεται* H. *πομπὴ πέμπεται* the other editions before Brunck.

758. *ἀλλ' ἀποφέρειν* P¹. vulgo. *ἀλλὰ φέρειν* R. H. F. Fracini, Gelenius, Rapheleng, Invernizzi. But all have *ἀποφέρειν* two lines below.

759. *δεδογμένους* R. H. vulgo. *δεδιδαγμένους* F. P¹.

761. *πῶς; ῥᾳδίως* MSS. vulgo. For *πῶς* we should rather have expected *ὅπως*, and *ῥᾳδίως* is not very suitable to the context; but none of the attempts to improve the text have been satisfactory, and we must needs take it as it stands. Bergk's suggestion is A. *κακο-*

δαίμων ἀρεῖς; Β. νὴ τὸν Δία τὸν σωτῆρ' ἀποίσω. Α. δαιμονᾷς. Meineke would add another line, Α. πῶς; Β. εἰ ῥᾳδίως αὐτὸς τὰ σαυτοῦ χρήματ' ἀποβαλεῖς τάλαν. Holden transposes several lines in the text, making them run thus—Α. μὰ Δί' ἀλλ' ἀποφέρειν αὐτὰ μέλλω τῇ πόλει. Β. μέλλεις ἀποφέρειν; Α. πάνυ γε. Β. πῶς; Α. πῶς; ῥᾳδίως, ἐς τὴν ἀγορὰν κατὰ τοὺς δεδογμένους νόμους. Β. Νὴ τὸν Δία τὸν σωτῆρα, κακοδαίμων ἄρ' εἶ, whilst Velsen, marking a lacuna in the text, proposes Α. ὅπως; ὅτι Μέλλεις ἀποφέρειν ταῦτά γ' οὕτω ῥᾳδίως.

762. οὐχὶ H. F. P¹. vulgo. οὐ R.—με R. H. vulgo. F. omits the word. γε P¹.

767. τὸ ταττόμενον H. F. P¹. and almost all the old editions give the two lines from ὅτι τὸ ταττόμενον to μάλιστα πάντων, to the first citizen (Chremes). Tyrwhitt restored the humour of the passage by giving line 767 to the second citizen (the husband of the Second Woman); and he is followed by Bekker, Dindorf, Bergk, and all subsequent editors. In fact, however, R. has its mark for a new speaker here, and Fracini, Gelenius, and Rapheleng, all distribute the lines as Tyrwhitt does.

769. οὐ H. F. P¹. vulgo. οὐδὲ R. Invernizzi.—διανοεῖ R. H. F. vulgo. διανοῇ P¹.

770. πρὶν ἂν γ' ἴδω R. H. vulgo. πρίν γ' ἂν ἴδω F. πρίν περ ἂν ἴδω P¹., with its usual inclination to emend by conjecture.—ὅ τι βουλεύεται R. H. vulgo. ὅτι βούλεται F. Junta, Gormont. ὅτιπερ βούλεται P¹. again emending.

772. ἐπειθόμην MSS. vulgo. ἂν ἐπιθόμην Brunck. πειαθήσομαι Blaydes.

773. λέξουσι all printed editions. λέγουσι MSS. The last word of these and the three following lines is changed by Brunck from γὰρ into γοῦν, an alteration which is no improvement, and has found no acceptance.

775. πάντ' all printed editions. πάντα R. H. The word is omitted by F., and σύ γε is substituted by P¹. For ἀπολεῖς Reiske suggests ἀπόλοι'.

776. ὁ Ζεύς σέ γ' MSS. Brunck, recentiores. ὁ Ζεύς σ' editions before Brunck, except Fracini, who omits σέ γ' altogether.—ἐπιτρίψουσι MSS. vulgo. ἐπιτρίψειε crept into the text of Gelenius, and held its place in all subsequent editions before Brunck.

779. ἡμᾶς R. H. F. vulgo. ὅμως F. οἱ θεοί R. P¹. vulgo. θεοί (without οἱ) H. F.

780. χειρῶν γε τῶν ἀγαλμάτων so R. (except that for γε it had τε). Invernizzi followed R., but Reiske suggested γε, and this is adopted by Bekker, Dindorf, and all subsequent editors. χειρῶν τε is in fact the reading of all the MSS. and all the editions before Brunck. The readings before the discovery of R. for τῶν ἀγαλμάτων were very perplexing. καὶ τἀγάλματα F. P¹. Junta, Gormont, Grynaeus, and Brunck, the latter, however, changing the preceding τε into γε. καὶ [ἀγάλματα] (the latter word in brackets) Portus and subsequent editors before Brunck. καὶ τἀγαλμάτων Zanetti, Farreus, and Rapheleng. καὶ (omitting ἀγάλματα) and so leaving the line too short by an iambic dipody H. Aldus, Fracini, and Gelenius.

781. εὐχώμεσθα R. P¹. vulgo. εὐχώμεθα H. F. Junta.

782. χεῖρ' R. H. vulgo. χεῖρας F. χεῖραν P¹.

783. ὥς τι MSS. vulgo. ὥστε Bergler, Brunck, Invernizzi, Bothe. — δώσοντ' R. H. vulgo. δώσοντες F. P[1]. Junta, Gormont.—ὅπως R. H. F. vulgo. ὡς P[1]. —τι λήψεται P[1]. vulgo. τί λήψεται R. F. τίς λήψεται H.

784. ἔα με τῶν προὔργου R. Portus, recentiores, except Brunck. ἔα με τὸν προὔργου H. editions before Portus, except as after mentioned. ἔα τῶν προὔργου F. Junta, Gormont. σύ γ' ἔα προὔργου P[1]. whence Brunck read σύ γέ μ' ἐκ προὔργου.

785. συνδετέα H. F. P[1]. Junta, Gormont, Portus, recentiores. συνδοτέα R. and the other editions before Portus.—ἱμάς R. H. vulgo. ἡμᾶς F. P[1].

788. τὸ μηδὲ περιμείναντα R. H. vulgo. τὸ δὲ μὴ παραμείναντα F. P[1]. τὸ δὲ μὴ παρ·μείναντα Junta, Gormont.

789. τί δρᾶν R. F. P[1]. Gelenius, Portus, recentiores. τί δρᾶς H. and the other editions before Portus. But I am not sure about Fracini, in whose edition, or at least in my copy of it, the final letter is very indistinct.

791. γένοιτο R. H. P[1]. vulgo. γένηται F.

792. διάξειεν R. Fracini, recentiores. διίξειεν H. F. Aldus, Junta. διήξειεν P[1].

793. παύσαιντ' ἂν H. F. P[1]. vulgo. παύσαιντ' ἄρ' R. Invernizzi.

794. πάθοιμ' R. P[1]. vulgo. πύθοιμ' H. F. Junta.

795. καταθείην Brunck, Dindorf, Bergk, recentiores. καταθείμην MSS. and the other editions.—μὴ γὰρ οὐ λάβοις ὅποι MSS. and all editions before Meineke. μὴ γὰρ οὐ λάβῃς ὅποι Heindorf (note on Phaedo), Meineke, Holden, and Velsen. μὴ γὰρ οὐχ ὅπου λάβῃς Blaydes, who contributes seven conjectures to the settlement of the difficulty: (1) that which he has introduced into the text, ὅπου having been previously suggested by Lenting, and λάβῃς by Heindorf; (2) μὴ γὰρ οὐχ ὁπόθεν λάβῃς; (3) μὴ οὐχ ὅπου λάβῃς μὲν οὖν; (4) μὴ οὐχ ὁπόθεν λάβῃς μὲν οὖν; (5) μὴ γὰρ οὐ λάβῃς ποθέν; (6) μὴ γὰρ οὐ λάβῃς πάλιν; (7) μὴ γὰρ οὐκ ἔχῃς φοβεῖ; Professor Palmer, in the essay to which reference has been made more than once, is so certain of his own emendation that it is only fair to give his own words. "We conceive we have discovered the true reading and explanation beyond all controversy. Citizen A is hasting to comply with the decree of the women that all property must be collected in a common store, and is removing all his household goods to deposit them in the appointed place. Citizen B is a mocker, and tells him there is no hurry, that the men are likely to repent of having committed the city to the women. A says in the passage before us, 'I'd be in a nice fix if I couldn't find a place to deposit my goods in,' thinking every one will be in such a hurry to obey the decree, that all available space in the agora will be taken up. To which Citizen B the mocker replies, if our view of the passage be right, 'It would be more reasonable to fear you would not find room to *throw* them, μὴ γὰρ οὐ βάλοις ὅποι. θάρρει, καταθήσεις κἂν ἔνης ἔλθῃς. You will find you will have space to put them down the day after to-morrow, never fear! At present it would be more reasonable to fear there will not be room enough in the agora to throw them about,'" 158 Quarterly Review, 370. To me this suggestion seems most improbable.

796. ἔνης MSS. vulgo. ἔνην Brunck,

under the impression that the word was so written in his only MS. P[1].: but according to Velsen ἔνης is found in P[1]. as well as in R. H. F.

797. τούτους R. F. P[1]. vulgo. τούτοις H.—ταχὺ R. Bekker, recentiores. ταχεῖς H. F. P[1]. editions before Bekker.

798. δόξῃ H. F. P[1]. vulgo. δόξει R.

799. οἴσουσιν MSS. vulgo. κομιοῦσιν Velsen.—κομίσωσι. For this word Tyrwhitt proposed οἴσωσι, on which Elmsley remarks, "Miror Tyrwhittum μὴ οἴσωσι potius quam μὴ 'νέγκωσι scripsisse." I do not understand that Elmsley proposed to read 'νέγκωσι, but Dr. Blaydes introduces it into the text.

800. ἢν δὲ μὴ κομίσωσι R. H. vulgo. F. and P[1]. omit this speech, and the next of Chremes, so that the words ἢν δὲ κρείττους ὦσι, τί; form the conclusion of this line. For this second μὴ κομίσωσι Dobree proposed to read κωλύσωσι, and Meineke and Holden do so.

801. μαχούμεθ' αὐτοῖς R. F. P[1]. vulgo. μουχούμεθα τοῖς H. μαχούμεθα τοῖς Aldus and Junta.

802. ἄπειμ' ἐάσας vulgo. Tyrwhitt suggested ἄπει μ' ἐάσας, which is adopted by Bergk and Velsen. The line is omitted in F. P[1]., and the letters and accents being identical, it is impossible to say whether R. H. (and perhaps Aldus) read ἄπειμ' ἐάσας or ἄπει μ' ἐάσας. —κωλύσωσι so I think we should read for the unmeaning πωλῶσ' αὐτὰ of the MSS. and editions. See the Commentary.

806. πάνυ γ' ἂν οὖν MSS. vulgo. πάνυ γ' ἄν, οἴμ' Blaydes.

807. πολὺ γὰρ MSS. vulgo. πολλὴ γὰρ Junta, Gormont. At the commencement of the line Meineke proposes to change the αὔτ' εἰσενέγκοι of the MSS. and editions into αὐτοῖς ἐνέγκοι, and the change is made by Blaydes and Velsen.

808. πλεῖν ἢ R. H. P[1]. vulgo. πλεῖς F. πλεῖν εἰ Junta, Gormont.

809. Καλλίμαχος δ' MSS. vulgo. The δ' is omitted in Aldus.

810. πλείω R. H. Aldus, Fracini, Gelenius, and all subsequent editors before Brunck, and afterwards Dindorf, Bergk, and all subsequent editors except Blaydes, who reads πλεῖν γε. πλεῖον P[1]. and (altered from πλείω) F. and all other editors. In H. F. P[1]. and all editions before Dindorf the entire line was continued to the same speaker; but R. has the sign of a new speaker before πλείω, and the line is divided as in the text by Dindorf, Bergk, and all subsequent editors.—Καλλίου R. H. F. vulgo. κάλλιον P[1].

812. δεινά γε MSS. vulgo. δεινόν γε Reisig, Blaydes. δεινὸν Cobet, Meineke, Holden, Velsen.

813. ἀεὶ γιγνόμενα R. Brunck, recentiores. αἰεὶ γινόμενα H. F. P[1]. edd. before Brunck.

814. οὔδοξε τὸ R. H. F. vulgo. ἄδοξε τὰ P[1]. Brunck.

816. ἐψηφισάμεσθ' R. H. vulgo. ἐψηφισάμεθ' F. P[1]. Junta, Gormont, Brunck, Bekker, Dindorf, Meineke, Holden, Blaydes.

817. ἐγίνετ' R. H. F. vulgo. ἐγίνετ' P[1].—βότρυς H. F. P[1]. vulgo. ὁ βότρυς R.

818. γνάθον R. F. P[1]. vulgo. γλιάθον H. Aldus.—χαλκῶν R. H. F. vulgo. χαλκοῦς P[1].

821. ἀνέκραγ' ὁ κῆρυξ R. H. vulgo. ἐνέκραγε κῆρυξ F. P[1].

822. χαλκοῦν MSS. vulgo. χαλκὸν Pollux (ix. segm. 93), Dindorf, Bergk, recentiores.

823. ἡμεῖς MSS. Junta, Grynaeus, Kuster, recentiores. In all the other editions before Kuster ἡμεῖς was omitted, and Scaliger proposes τί δ'; οὐκ ἔναγχος τοῖθ' ἅπαντες ὤμνυμεν; The discovery of the MS. reading has dispensed with Scaliger's conjecture; but Blaydes retains the τί δ' for τὸ δ'.

825. τεσσαρακοστῆς MSS. vulgo. τετταρακοστῆς Brunck, Dindorf, Bergk, recentiores.—ἐπόρισ' R. P^1. Scaliger (in notes), Bergler (in notes), Brunck, recentiores. εὐπόρισ' H. F. edd. before Brunck.

826. κεὐθὺς Kuster, recentiores. καὐθὺς MSS. edd. before Kuster.—Εὐριπίδην R. F. P^1. vulgo. Εὐριπίδης H.

827. ὅτε δὴ δ' H. F. P^1. Bentley (referring to 195 and 315 supra), Brunck, Bekker, recentiores. ὅτε δὴ θ' R. Invernizzi. ὅτε δ' ἢ δ' (or ὅτε δ' ἤδ' for ἤδη) the other editions before Bekker.—ἐφαίνετο R. H. vulgo. ἐμφαίνεται F. P^1. ἐφαίνεται Junta.

828. ἤρκεσεν MSS. vulgo. "Dedi ἤρκεσε" Blaydes. Scaliger suggested ἤρεσεν.

829. κατεπίττου R. P^1. vulgo. κατεπίπτου H. F.

830. οὐ ταυτὸν H. F. P^1. vulgo. οὔτ' αὐτὸν R.

831. ἅς γ' H. F. P^1. vulgo. ἃς R. Dindorf, Bergk, Meineke, Holden, Velsen.

832. κατουρήσωσι P^1. vulgo. κατουρήσουσι R. H. F. Junta.

833. σὺ MSS. Scaliger (in notes), Brunck, reçentiores. σοι editions before Brunck.—τἀνάφορον R. H. vulgo. τανόφορον F. P^1.

834. ΚΗΡΥΞ R. H. vulgo. F. and P^1. omit the name. ΚΗΡΥΚΑΙΝΑ Le Fevre and one or two recent editors.

835. εὐθὺ R. F. P^1. vulgo. εὐθὺς H.

836. ὑμῖν Portus, Scaliger, Le Fevre, Brunck, Bekker, recentiores. ἡμῖν MSS. and all other editions before Bekker.—ἡ τύχη H. F. P^1. vulgo. εἰ τύχοι R.

837. φράσῃ H. F. P^1. vulgo. φράσει R. —ὅποι R. H. F. vulgo. ὅπου P^1. Brunck, Invernizzi, Bergk, Meineke, Velsen.

838. ἐπινενησμέναι Brunck, Dindorf, Meineke, recentiores. ἐπινενασμέναι MSS. vulgo.

840. νενασμέναι MSS. vulgo. Kuster suggested ἐστρωμέναι, Bothe κεκασμέναι, Brunck νενησμέναι, and Meineke σεσαγμέναι which Blaydes adopts.

841. 842. κρατῆρας ἐγκιρνᾶσιν Dawes, Brunck, recentiores, except Bekker and Dindorf. κρατῆρα συγκιρνᾶσιν R. editions before Brunck. κρατῖνα συγκιρνᾶσιν H. F. P^1. And in the following line ἑστᾶσ' R. F. Scaliger (in notes), Bekker, recentiores. ἑστῶσ' (id est, ἑστῶσαι) H. editions before Brunck. ἱστᾶσ' P^1. ἑστᾶσί τ' Brunck, Invernizzi. Thus, before Dawes, the reading was κρατῆρα συγκιρνᾶσιν αἱ μυροπώλιδες 'Εστῶσ' ἐφεξῆς "Poculum temperant unguentariae mulieres, ordine stantes" Le Fevre. Dawes in his note on Wasps 576, lays down the rule *poetis Atticis non licuisse ullum diphthongum elidere*, and in proceeding to prove it, comes to the present passage, and observes, "Unicusne obsecro crater satis erat quo se invitarent universi cives Athenienses? Nam omnes vocati erant. Profecto si cui forte lectio vulgata adrideat, ab eo cognoscere impense velim, primo quanta crateris magnitudo; deinde qualis figura, ad quam mulieres non jam ἐν κύκλῳ sed ἐφεξῆς starent, censenda videatur. Interim vero crediderim haud exiguum fuisse craterum numerum, ac proinde rescribendum esse κρατῆρας ἐγκιρνᾶσιν αἱ μυροπώλιδες

Ἑστῶτας ἐφεξῆς." Every subsequent editor, except Bekker and Dindorf, has accepted the emendation of the first line, but nobody has accepted the emendation of the second. Porson (at Orestes 1645) after discussing Dawes's suggestion proposes κρατῆρας οὓς κιρνᾶσιν αἱ μυροπώλιδες Ἑστᾶσ' ἐφεξῆς, and Bekker adopts this in its entirety. But all subsequent editors have kept the μυροπώλιδες from the wine-cups; and treat κρατῆρας ἐγκιρνᾶσιν as one sentence, and αἱ μυροπώλιδες ἑστᾶσ' ἐφεξῆς as another.

843. λαγῴ' R. H. vulgo. λαγὼ F. P[1].—ἀναπηγνύασι R. H. F. vulgo. ἀναπηγνύουσι P[1].

844. φρύγεται R. Scaliger (in notes), Brunck, recentiores. φρύγονται H. F. and all editions before Brunck, though both Kuster and Bergler in their notes agreed with Scaliger. φρύσσεται P[1].—τραγήματα R. F. P[1]. vulgo. τρυγήματα H.

845. αἱ νεώταται MSS. vulgo. αἱ νεώτεραι Bothe, Meineke, Holden, Blaydes.

846. Σμοῖος Dindorf (in notes), Bergk, recentiores. σμοιὸς R. H. vulgo. σμυὸς F. P[1]. Junta.

848. κονίποδα MSS. vulgo. κονίποδας Brunck ("Poterat etiam κονίποδε" observes Dindorf), Meineke, Holden, whilst Blaydes adopts Dindorf's observation and reads κονίποδε. The singular is clearly right; to the χλανίδα and κονίποδα here the ἐμβὰς (in the singular) and τρίβων answer two lines below. If any change were required, we should adopt the plural, since we far more commonly find Λακωνικὰς, Περσικὰς, ἐμβάδας and the like, than the dual. Dr. Blaydes refers to 633 supra ἐμβάδ' ἔχων, but there ἐμβάδ' is probably the singular, as here, and not the dual. The Γέρων at the commencement of the line was formerly written γέρων, but Dindorf, observing that it is found as a proper name in inscriptions, wrote it with a capital Γ, and so all recent editors.

849. καχάζων MSS. Pierson (at Moeris, s. v. κακκαχεῖν), Brunck, recentiores. καγχάζων editions before Brunck, for which Kuster suggest κιχλίζων *giggling*.—νεανίου R. H. vulgo. νεανίδου F. P[1]. Junta, Gormont.

850. ἐρριμμένος F. P[1]. vulgo. ἐριμμένος R. H.

851. ὡς ὁ τὴν MSS. Grynaeus, Portus, recentiores. The ὁ is omitted in the other editions before Portus, most of whom also, in the following line, have τὰ γνάθους for τὰς γνάθους.

852. διοίγνυτε P[1]. vulgo. διοίγνετε H. F. Junta. R. originally had διοίγνυτε, which was corrected into διοίγνετε, with a marginal note διοίγετε διχῶς. Velsen reads διοίγετε.

854. ταῦτα τῇ πόλει R. H. vulgo. τῇ πόλει ταῦτα F. τῇ πόλει ταυτὶ P[1]. (correcting as usual) and so Brunck.

855. μὴ καταθείς. Hence H. and several editors generally give the speeches of Chremes to ὁ καταθεὶς, and the speeches of the second speaker to ὁ μὴ καταθείς. Here, however, and to the end of line 866 all the speeches of Chremes are attributed to the κῆρυξ.

857. πρὶν ἂν γ' ἀπενέγκῃς Porson, Bergk, recentiores. See on 770 supra. πρίν γ' ἀπενείκῃς H. and all editions before Gelenius. πρίν γ' ἀπενέγκῃς R. and Gelenius, and all subsequent editions before Brunck. πρίν γ' ἂν ἀπενέγκῃς P[1]. Bentley, Brunck, and all subsequent editions before Bergk. πρίν γ' ἀπὸ

νίκης F. —πηνίκα R. P[1]. Le Fevre (in notes), Bentley, Porson, Brunck, recentiores. ὁπηνίκα H. F. and all editions before Brunck.

859. ἴθ' H. F. P[1]. vulgo. εἶθ' R.

860. ὅμως R. F. P[1]. Junta, Gormont, Portus, recentiores. ὅπως H. and (except as aforesaid) all editions before Portus.

861. τὰ δυνατὰ γὰρ R. H. F. vulgo. τοὺς γὰρ δυνατοὺς P[1].

862. κωλύσωσι, τί; R. H. F. vulgo. κωλύωσι τὶ P[1]. which indeed has τὶ for τί throughout these repartees.

863. μαστιγῶσι R. H. P[1]. vulgo. μαστιγώση F.

864. καταγελῶσι MSS. vulgo. Bergk conjectured κἀπελῶσι, and Blaydes reads γ' ἀπελαύνωσι. See the Commentary.

867. Σίκων R. H. F. vulgo (though Gelenius and Rapheleng spell it Σήκων). Σίμων P[1]. Brunck, Invernizzi.

868. παμπησίαν R. H. vulgo. πομπησίαν F. Junta. πομπηγίαν P[1].

869. μή, μηδαμῶς R. H. F. vulgo. σὺ μηδαμῶς P[1]. σύ; μηδαμῶς Brunck.

873. μὲν ὄντα H. F. vulgo. μένοντα R. μὲν (omitting ὄντα) P[1]. τά τ' ὄντα and τοῖσδέ τε at the end of the line, Blaydes from a MS. note by Elmsley.—τοῖσδε δὲ Brunck, Bekker, Dindorf, Bergk. Bergk, however, suggested τοισδεδὶ, which is read by Meineke, Holden, and Velsen. τοῖς δέ γε H. vulgo. τοῖσδέ γε R. F. P[1]. Invernizzi.

876. ὁμόσ' R. H. vulgo. ὁμοσ' P[1]. ὁ μὸς F. After this line R. has ΧΟΡΟΥ as after 729, and so Bergk, recentiores. The other MSS. omit ΧΟΡΟΥ, and so all editions before Bergk, except that Brunck prints in his text at this place λείπει ἡ τοῦ Χοροῦ ᾠδή.

877. ποθ' ἄνδρες Bekker, recentiores. ποθ' ἄνδρες R. ποτ' ἄνδρες H. F. P[1]. editions before Bekker.—ἥκουσιν Brunck, Bekker, recentiores. ἥξουσιν MSS. and all editions (except Brunck) before Bekker.

878. ψιμυθίῳ R. H. vulgo. ψιμυθίων F. ψιμιθίῳ P[1].

881. παίζουσ' ὅπως ἂν περιλάβοιμ' R. H. vulgo. παίζουσ' ὅμως ἂν παραλάβοιμ' F. P[1]. Dobree suggested παίζουσα. πῶς ἂν περιβάλοιμ', and this is adopted by Meineke, Blaydes, and Velsen.

884. ΜΕΙΡΑΞ. The speaker is called by R. and H. ἄλλη νέα. F. and P[1]. give her no name. In the earliest editions she is simply called ΑΛ (ἄλλη) which degenerated into ἄλλη γραῦς; and this is found even in Kuster and Bergler, though in his notes Bergler points out that the speaker is a girl. Brunck gives ΝΕ' both for the girl and for the youth who presently enters and talks to her, which is of course very confusing. Invernizzi and most recent editors have ΝΕΑΝΙΣ in full for the girl, and ΝΕΑΝΙΑΣ in full for the youth; but even this is somewhat perplexing; and I have borrowed the word which Aristophanes himself uses, supra 696, in the foreshadowing of the present scene, viz. μεῖραξ, leaving νεανίας for the youth.

886. προσάξεσθαι R. H. P[1]. vulgo. προσάξασθαι F. Fracini.

887. δρᾷς, ἀντᾴσομαι Portus, recentiores. δράσαντ' ᾄσομαι R. H. F. edd. before Portus. δράσῃς, ᾄσομαι P[1]., correcting as usual.

890. κἀποχώρησον R. Le Fevre (in notes), Brunck (in notes), Bekker, recentiores. κἀπιχώρησον H. F. P[1]. edd. before Bekker, except that Junta has

κἀπηχώρησον. For τούτῳ at the commencement of the line, Meineke ludicrously reads τύμβῳ. Halbertsma conjectured σαυτῇ, which Blaydes introduces into the text.

891. φιλοττάριον. "Vox nihili," says Dr. Blaydes, who gives six conjectures of his own: (1) φίλε νοττάριον, (2) ὦ νοττάριον, (3) φίλε παιδάριον, (4) φίλε νηττάριον, (5) φίλε φαττάριον, (6) μελιττάριον. But φιλοττάριον is a made-up word of endearment, like the *amicellule* by which Le Fevre translates it.

894. χρὴ καθεύδειν R. H. vulgo. These two words are omitted by F. P[1].

896. ταῖς MSS. vulgo. ταῖσι Fracini, Gelenius, and all editions between Gelenius and Brunck, and Invernizzi, who attributes that reading to R.—πεπείροις vulgo. πεπειροῖσι H. πεπείραις R. Bekker, Bergk, Meineke, Velsen. ἐμπείροις F. P[1].

897. οὐδέ τοι R. H. F. all editions before Rapheleng. οὐδέ τις P[1]. Rapheleng and all subsequent editions except Velsen. τις seems to destroy the meaning of the passage, for the speaker is not contrasting herself with other women of her own age, but only with young people like the μεῖραξ. Velsen reads οὐδέ τοι, but having got rid of the obnoxious τις actually reinserts it before ἐθέλοι in the place of ἄν, which he transfers to the next line between φίλον and ὥπερ. Rapheleng seems to have introduced the word by a clerical error.

898. φίλον γ' Dindorf (in notes), Meineke, Blaydes. φίλον MSS. vulgo: but after φίλον H. has ἡ νέα, doubtless from a marginal gloss. The metre requires a long syllable or two short syllables in place of the -ον in φίλον, and Dindorf's way of providing for the want seems the best. Dobree suggests φίλον ὅτῳ περ which Blaydes adopts. Bergk reads τῶν φίλων, which is quite unsuitable. I have also followed the division of the lines suggested by Dindorf in his 'Metra Aeschyli, etc."

899. ἐφ' ἕτερον R. H. P[1]. vulgo. ἀφ' ἕτερον F.

900. ταῖσιν R. Brunck, Invernizzi, Bekker, Bergk, Velsen. ταῖσι H. F. P[1]. edd. before Brunck. In order to bring the line into metrical harmony with 906 infra, Dindorf changed ταῖσιν into ταῖς, and he is followed by Bothe, Meineke, and Blaydes. But the error, if any, is in line 906.

901. ἐμπέφυκε MSS. vulgo. In order to bring the line into syllabic uniformity with 907 infra Meineke suggests and Blaydes reads ἐπιπέφυκε, but of course syllabic uniformity is not required in trochaics.

902. ἁπαλοῖσι R. Fracini, Invernizzi, recentiores. ἁπαλοῖς H. F. P[1]. and the other editions before Invernizzi; Brunck also changing the τοῖς (before ἁπαλοῖς) into τοῖσιν.—μηροῖς F. P[1]. Dindorf, recentiores. μηρίοισι H. Brunck. μηρίοις R. and the other editions before Dindorf.

906. ἐκπέσοι γέ. I have inserted γε for the sake of the metre, and so, I observe, Bergk also suggested. ἐκπέσοι (without γε) MSS. vulgo. ἐκπέσοι πού Velsen.—σου R. H. F. and (as corrected) P[1]. vulgo. σοι (before correction) P[1]. Velsen.

907. ἀποβάλοιο Bothe, Dindorf, recentiores. ἀποβάλοις MSS. edd. before Dindorf.

909. ὄφιν. If the strophe is correct,

a foot has fallen out after ὄφιν, and another in the following line. For the first vacancy Bergk proposed ψυχρὸν, which is adopted by Blaydes and Velsen. For the second Blaydes inserts σαυτῇ at the end, and Velsen τινὰ σὺ at the beginning of the line. I have inserted ψυχρὸν and σαυτῇ in brackets, not as thinking that they are the words of Aristophanes, but to make the metre clear to the reader.

910. προσελκύσαιο R. H. vulgo. προσελκύσαι F. προσελκύσαις P[1]. πρὸς σ' ἑλκύσαιο Schneider, Velsen.

911. αἶ αἶ MSS. and all editions before Dindorf. Dindorf, relying on the authority of Herodian Περὶ Μονήρους Λέξεως, here as elsewhere, changes the reading of all the MSS. into αἰαῖ, and he is followed by the subsequent editors. For my part I prefer to rely on the authority of the MSS. and the far superior beauty of their reading.—πείσομαι R. H. vulgo. πειράσομαι F. P[1].—μοὐταῖρος R. Invernizzi, recentiores. μου τοὖρος H. F. P[1]. all editions before Brunck. This Andrea Divo translated *non venit mihi urina*. And this translation was retained till Brunck. Le Fevre, however, suggested ταῦρος for τοὖρος, but was not satisfied with his own suggestion. ταῦρος was again suggested by Bergler (referring to Lysistrata 217), and it was introduced into the text by Brunck, who changed the translation into *non venit mihi taurus*. Here, as so frequently elsewhere, the Ravenna MS. has solved the difficulty.

913. ἄλλῃ Portus, recentiores. ἄλλη MSS. edd. before Portus.—βέβηκε R. vulgo. βέβηκεν H. F. P[1].

914. καὶ τἄλλα μ' οὐδὲν τὰ μετὰ ταῦτα Dobree, Velsen. καὶ τἄλλ' οὐδέν με ταῦτα H. vulgo. καὶ τἄλλ' οὐδὲν μετὰ ταῦτα R. F. P[1]. Junta, Gormont, Brunck, Invernizzi, Bekker, Bothe, and Blaydes. The words δεῖ λέγειν are omitted in F. P[1]. and by Brunck, but are found in R. H. and all other editions. Bergk brings βέβηκε into the line and reads βέβηκε, κᾆτ'—ἀλλ' οὔ με ταῦτα δεῖ λέγειν: whilst Meineke has βέβηκε, καίτοι τἄλλα γ' οὐδὲν δεῖ λέγειν, which was Hermann's conjecture.

915. ἱκετεύομαι MSS. vulgo. ἱκετεύω Brunck, Invernizzi. ἱκετεύομεν Seidler, Meineke.

916. ὅπως MSS. vulgo. Le Fevre suggested οὕτως, which is adopted by Brunck, Invernizzi, and Bothe. It is of course the word we should have expected, but it does not suit the supposed metre.

917. κατόναι' R. H. F. vulgo. κατόναιο P[1]. ἂν κατόναι' Hermann, Meineke, Velsen.

918. ἀπ' Ἰωνίας R. P[1]. Grynaeus, Scaliger (in notes), Brunck, recentiores. ἀπὸ Ἰωνίας H. F. and (except Grynaeus) all editions before Brunck.

920. καὶ MSS. vulgo. κἂν Blaydes, Velsen.—λάβδα H. vulgo. λάμβδα R. Bergk. λαύδα F. P[1].—τοὺς Λεσβίους MSS. vulgo. τὰς Λεσβίας Blaydes.

923. ἀπολήψει MSS. vulgo. Dindorf conjectured ὑπολάψει, and Blaydes reads ὑπολήψει.

924. παράκυφθ' R. F. Le Fevre (in notes), Elmsley (at Tyrwhitt), Bekker, recentiores. παράκυφ' P[1]. editions before Brunck. παράκυφρ' H. Brunck ("cui fraudi fuit MS. sui scriptum ὡς γαλῆ," says Elmsley ubi supr.) read παράκυψον, and so Invernizzi.—ὥσπερ R. H. vulgo.

ὡς F. P^1. Junta, Gormont, Brunck, Invernizzi.

925. *εἴσεισ'* MSS. vulgo. *εἴσιν* Elmsley, Blaydes, Velsen.

926. *ἐπ' ἐκφοράν γε* R. vulgo. *ἐπ' ἐκφορὰν* P^1. *ἐκποφόραν γε* H. *ἐκπεφύραν* F.—*καινόν γ'* R. H. vulgo. *καινὸν* F. P. *καὶ νῦν γ'* Bentley, Tyrwhitt.

927. *γραῖ* (*γρᾶι* R.) *καινά* R. Elmsley (at Tyrwhitt), Bekker, recentiores, except Bothe. *γρᾶ καινά* H. F. *γραῦς μαινύς* P^1. All editions before Brunck read *γραῦς τάλαινά*. Brunck, referring to Plutus 1024, changed *τάλαινά* into *καπρῶσά*. Invernizzi (intending to follow R.) read *γραῖα καινά*, and so Bothe.

928. *γῆρας* R. H. vulgo. *γέρας* F. P^1.

929. *ἤγχουσα* (or *ἥγχουσα*) R. H. vulgo. *ἡΰχουσα* F. P^1.—*μᾶλλον* R. F. P^1. vulgo. *μᾶλλον μᾶλλον* H. Aldus, Fracini.—*ψιμύθιον* R. F. Brunck, recentiores. *ψιμμύθιον* H. edd. before Brunck. *ψιμίθιον* P^1.

930. *διαλέγει* R. H. F. vulgo. *διαλέγη* P^1.

931. *Ἐπιγένει* R. P^1. vulgo. *ἐπὶ γένει* H. F.

932. *σοὶ γὰρ* H. F. P^1. vulgo. *σὺ γὰρ* R.

933. *δόξει γε καὶ σοί* R. F. P^1. Junta, Bekker, and so, but with *δόξη* for *δόξει*, H. This seems perfectly right. *It shall appear so even to yourself; for he will quickly come to me.* Unfortunately Aldus wrote *δείξει*, taking it probably from three lines below: and this mistake has, except as aforesaid, travelled down through every edition. It is most unlikely that Aristophanes should have written *δείξει* in both lines. Blaydes offers six emendations: (1) *δείξει γέ τοί σοι*, (2) *δείξει τάχ' αὐτό*, (3) *δείξει τάχ' αὐτός*, (4) *δείξειν ἔοικε*, (5) *δείξει γε μέντοι*, (6) *δείξει γε τοὔργον*; but winds up by saying, "sed cf. Soph. Oed. R. 1294 *δείξει δὲ καὶ σοί*."—*εἴσιν* H. F. P^1. vulgo. *εἰσὶν* R.

935. *φθίνυλλα* R. F. P^1. vulgo, save that two or three of the earlier editions spell it *φθίνιλλα*. *φίνυλλα* H. For the *σύ* at the end of the line Bergk conjectures *σοί*, which, I presume, he would attach to the *δείξει* which immediately follows.

937. *μεῖζον* MSS. vulgo. *μᾶλλον* Meineke.

938. *εἶθ'* R. H. P^1. vulgo. *εἶτ'* P^1.

939. *μὴ 'δει* Elmsley (in a footnote at the commencement of his Commentary on the Medea), Dindorf, Bergk, recentiores. *μὴδὲν* R. *μηδὲν* H. F. P^1. vulgo.

940. *πρεσβυτέραν* (from a conjecture of Bothe), Dindorf, recentiores. *πρεσβύτερον* MSS. vulgo. Bothe's alteration is no doubt correct, though the reason he gives (viz. that the metre requires it) is wrong, since the last syllable of the third line in the Scolium may be either long or short.

941. *τοῦτο* R. H. F. vulgo. *τούτω* P^1.

942. *ἆρα* H. F. P^1. vulgo. *ἄρα* R. *ἆραν* Aldus.

945. *ἔστι* F. P^1. vulgo. *ἔστιν* R. H. Junta, Gormont, Brunck, Invernizzi.—*εἰ* R. H. F. vulgo. *εἴπερ* P^1. Brunck, unaware of the metre (which Tyrwhitt had not then explained), wrote *εἴ γε*, and so made, as he observed, a good iambic trimeter.

946. *εἶμι* R. H. P^1. vulgo. *εἰ μὴ* F.—*δράσεις* R. H. and all editions, except Junta and Grynaeus, before Brunck. *δράσοι* F. P^1. *δράσοις* Junta, Grynaeus. Brunck, misled by his faulty MS., introduced *δράσει*, and has been followed by all subsequent editors.

948. πεπωκὼς R. H. P[1]. vulgo. πεπτωκὼς F. Junta, Gormont.—πάλαι ποθῶν R. H. Aldus, Fracini, Gelenius, recentiores, except Brunck and Bothe. ποθῶν πάλιν F. P[1]. πάλιν ποθῶν the other editions before Gelenius. ποθῶν πάλαι Brunck, Bothe.

949. ἐξηπάτησα MSS. vulgo. ἐξηπάτηκα Blaydes. But the meaning seems to be *I took her in by affecting to retire*, supra 936.

950. μένειν (present) MSS. vulgo. μενεῖν (future) Dindorf, Meineke, Blaydes, Velsen.

951. μεμνήμεθα MSS. vulgo. 'μεμνήμεθα Bergk, Meineke, Blaydes, Velsen.

952. δεῦρο δή. This is given once only by Junta and Gormont both here and in 960 infra.—φίλον ἐμὸν R. H. vulgo. φίλον ἐμοὶ F. P[1].

953. ξύνευνός μοι MSS. vulgo. The μοι is omitted by Bothe, Meineke, Blaydes, and Velsen, but Bothe replaces it after ἔσει. Bergk reads ξύνευνέ μοι.

954. εὐφρόνην MSS. Bentley, Bergler (in notes), Brunck, recentiores. εὐφροσύνην all editions before Brunck.—ἔσει R. H. vulgo. ἔσῃ F. P[1]. In order to make this line correspond with τήνδ', εἰ δὲ μή, καταπεσὼν κείσομαι Hermann proposed to read τὴν εὐφρόνην φίλος ὅπως τήνδ' ἔσει, which Blaydes (merely changing φίλος into ἐμὸς) adopts. Dindorf suggests and Blaydes inserts δεινὸς after πάνυ γὰρ, for the purpose, I suppose, of making a complete anapaestic dimeter.

958. τόνδ' ἐς εὐνὴν R. H. vulgo. τὸν δέ σ' εὐνὴν F. τόνδ' εἰς εὐνὴν P[1].

961. καταδραμοῦσα R. H. F. vulgo. P[1]. omits the word.

963. For φίλον, ἀλλ' . . . βούλομαι (MSS. vulgo) Velsen reads φίλον γὰρ . . . μοῦστιν.

966. ποίησον τήνδ' R. F. P[1]. vulgo. ποίησον τὴν H. Aldus only. ποίησον τόνδ' (as in strophe) Gelenius.

968-975. In all the MSS., and in all the editions before Bergk, these eight lines are continued to the youth: and that they are rightly so continued is plain, as well from their general tenor, as from the word ἄνοιξον. Hermann committed the unaccountable mistake of transferring the first quatrain to the girl, a mistake which has crept through all subsequent editions. This of course required an alteration in ἄνοιξον, for which Hermann proposed ἄρηξον which is meaningless, and Velsen reads ἄνελθε which is cruel: for the youth could not come up till she had opened the door.

968. μέν μοι H. F. P[1]. vulgo. μέντοι R. Invernizzi, Dindorf, Bergk, Meineke, Blaydes, Velsen; but in his notes Dindorf returns to μέν μοι.

969. εἰρημέν' ἐστὶν R. H. F. Bekker, recentiores, except Bothe. εἰρημέν' ἐστὶ P[1]. edd. before Bekker, and Bothe afterwards.

971. με P[1]. Brunck, recentiores, except Blaydes. And so all MSS. and editions except Blaydes in the third line of the next quatrain. τε R. H. F. edd. before Brunck. τέ με Blaydes in both places.

972. χρυσοδαίδαλτον R. H. F. Junta, Brunck recentiores. χρυσοδαίδαλον P[1]. Portus, and all subsequent editions before Brunck. χρυσοδαίδαλμον all editions, except Junta, before Portus.

973. θρέμμα H. F. P[1]. vulgo. θρύμμα R. Suidas, s.v. θρύψις, where Kuster remarked, "Apud Aristophanem rectius legitur θρέμμα." Bentley jotted down

on the margin of his Portus "Suidas in θρύψις et χαρίτων habet θρύμμα recte, etsi neget Kusterus." Kuster in his note to this passage also approves θρύμμα, and it has since been found in the Ravenna MS. Nevertheless, for the reasons given in the Commentary, I, like all other editors, prefer θρέμμα. Between Τρυφῆς and πρόσωπον Dindorf proposed to insert τε, and Velsen does insert σύ.

976. πόθεν R. H. vulgo. πόθος F. P[1]. Junta.

977. ἥραττες R. F. P[1]. vulgo. ἥρατες H.

978. τοῦ δαὶ R. Fracini, Gelenius, Portus, recentiores, except Brunck. ποῦ δαὶ H. Aldus. τοῦ δὲ P[1]. Zanetti, Farreus, Rapheleng, whilst Brunck, as elsewhere, misled by his only MS., read τοῦ δὲ σύ. ποῦ δὲ F, Junta, Gormont, Grynaeus.

980. σὺ τὸν Σεβῖνον Bentley (referring to Frogs 427), Dindorf, recentiores. Dobree proposed to add γ' to the name, which Meineke does. σὺ τὸν σὲ βινοῦνθ' R. Bekker. αὐτὸν σεβινουῶνθ' H. αὐτόν σε κινοῦνθ' F. P[1]. αὐτὸν σεβινοῦνθ' edd. before Brunck, except as after mentioned. αὐτόν σε βινοῦνθ' Zanetti, Farreus, Rapheleng, Kuster, Bergler. αὐτήν σε κινοῦνθ' Brunck. αὐτήν σε βινοῦνθ' Invernizzi.

981. βούλῃ γ' H. F. P[1]. vulgo. βούλει γ' R.

982. νυνὶ τὰς ὑπερεξηκοντέτεις R. H. F. vulgo. νῦν τὰς ὑπερεξηκοντούτεις P[1].

984. εἴκοσιν R. H. F. vulgo. εἴκοσι P[1].

985. προτέρας R. H. F. vulgo. πρότερον P[1]. Brunck, Bothe.—ἀρχῆς γε R. vulgo. ἀρχῆς (omitting γε) H. F. P[1].

987. Παιτοῖς R: H. editions before Brunck, both here and in the following line, which is omitted in F. P[1]. See the Commentary. πεττοῖς P[1]. Brunck, recentiores. πετοῖς F.

988. οὐδ' ἐδείπνεις Bentley, Velsen. οὐδὲ δειπνεῖς R. H. vulgo.

989. οὐκ οἶδ' MSS. vulgo. Bentley is thought to have suggested οἶδ' οἶδ', but no doubt his marginal note referred to 998 infra.—τηνδεδί R. H. F. Bekker, recentiores. τήνδε δέ P[1]. τήνδε δή editions before Bekker.

991. νυνὶ R. H. vulgo. νῦν F. P[1].

993. πρόσαγε R. Fracini, Gelenius, recentiores. πρός γε H. F. P[1]. all editions (except Fracini) before Gelenius. For εὗρες (MSS. vulgo) Meineke, Blaydes, and Velsen prefer to write ηὗρες.

994. ὦ μέλ' R. F. P[1]. Bentley, Brunck, recentiores. ὦ μελε' H. editions before Brunck. For ὀρρωδῶ (MSS. vulgo) Aldus and several of the old editions have ὀρροδῶ.

998. οἶδ' οἶδ' MSS. vulgo, but one οἶδ' is omitted by Fracini, Gelenius, and all editions between Gelenius and Brunck. It was therefore omitted in the edition which Bentley used: and his restoration of οἶδ' οἶδ' no doubt referred to this line. See on 989 supra. —ἐγώ σε MSS. vulgo. ἔγωγε Scholiast, Bothe, which seems a very probable reading.

999. ἔλαχε MSS. vulgo. ἔλαχεν Brunck "ob metrum" and so Invernizzi. But of course the metre does not require the change.

1002. ὠνοίμεθ' ἂν R. F. P[1]. vulgo. ὠνημεθ' ἂν H. ὠνούμεθα Cobet, Meineke, Velsen.

1003. καθέντα MSS. vulgo. καθέντι Blaydes, though his note is "καθέντα aeque probum hic esse atque καθέντι exemplis docet Elmsleius ad Her. 7."

1005. ὦ τάλαν MSS. vulgo. ὦ τᾶν Bentley, an alteration approved by Dindorf, who refers to the similar words in Clouds 1267, and adopted by Bergk and Meineke. But I quite agree with Dr. Blaydes that in the mouth of a woman ὦ τάλαν is preferable to ὦ τᾶν.

1006. ἀλλ' οὐκ H. F. P^1. vulgo. ἀλλ' οὐδ' R. Bergk.—εἰ μὴ H. F. P^1. vulgo. ἢ μὴ R.—ἐτῶν Tyrwhitt, Brunck, Invernizzi, Dindorf, Meineke, Blaydes, Velsen. ἐμῶν MSS. vulgo. I cannot understand on what ground Boeckh (Public Economy, iv. 8) disapproved of Tyrwhitt's brilliant emendation. He gives no reason, and cannot, I think, have sufficiently considered its real bearing.

1008. γε μέντοι σ' Reisig, Dindorf, Bergk, recentiores. γε μέντοι (omitting σ') R. F. P^1. Brunck, Invernizzi, Bekker. δεῖ μέντοι (omitting both γε and σ') H. σε μέντοι γ' Aldus, Zanetti, Farreus, Grynaeus, Bothe. γε μέντοι γ' all the other editions.

1010. ἄχθομαι R. H. vulgo. ἥδομαι F. P^1.

1011. οὐδέποτ' ἀλλὰ R. H. P^1. vulgo. οὐδέποτε ἀλλὰ F. οὐδέποτέ γε Elmsley, Velsen.

1013. δεῖ βαδίζειν R. H. P^1. vulgo. F. omits δεῖ.

1014. κᾆστι H. F. P^1. vulgo. κᾆστιν R.

1016. ἐπιθυμῇ R. F. P^1. vulgo. ἐπιθυμεῖν H.

1017. θέλῃ R. P^1. vulgo. θελήσῃ H. F.

1018. πρότερον MSS. vulgo. τὴν γραῦν Blaydes. ταύτην Velsen. Herwerden would omit the line.—προκρούειν H. F. P^1. vulgo. προσκρούειν R.

1020. ἀνατὶ MSS. vulgo. ἀνατεὶ Brunck, Invernizzi. ἀνά τι Portus, with Andrea Divo's translation *in aliquid*. The same text is found in the two next editions, called Scaliger's and Le Fevre's, but as they translate it by *impune*, it is clear that the text of Portus is retained by a mere oversight.—λαβομένας MSS. vulgo. "Malim λαβομένοις," Blaydes, who alters the text accordingly.

1021. Προκρούστης H. F. P^1. vulgo. Προσκρούστης R.—τήμερον R. H. vulgo. σήμερον F. P^1.

1022. ἡμετέροισι R. F. P^1. vulgo. ἡμετέροις H.—πειστέον H. F. P^1. vulgo. πιστέον R.

1023. ἀφαιρῆταί μ' ἀνὴρ R. vulgo. ἀνὴρ ἀφαιρῆταί μ' F. and (with ἀφέρηταί for ἀφαιρῆταί) H. P^1. as usual, amends, ἀνὴρ ἀφέλῃ με, ἤ.

1024. ἐλθὼν τις R. F. P^1. Grynaeus, Le Fevre (in notes), Bentley, Kuster, recentiores. ἐλθὸν τις Junta. ἐλθόντες H. and (except as aforesaid) all other editions before Kuster.

1026. στροφῆς R. H. vulgo. στροφῇ F. στροφῶν P^1. Blaydes.

1027. κλάων γε σύ R. Elmsley, Invernizzi, recentiores. κλᾶε σύ H. all editions before Brunck; though Le Fevre suggested ἀλλὰ κλᾶε σύ, and Bergler, more happily, κλάων σύ γε. P^1. emends κλαύσεις γε σύ, and Brunck κλαύσει γε σύ. κλάγε σὺ F.

1033. κατάθου MSS. vulgo. Portus reads καταροῦ, for καθαροῦ, *aquae purae*. —πρὸ τῆς R. H. P^1. vulgo. πρὸς τῆς F.

1034. στεφάνην R. F. P^1. vulgo. στεφώνην H.

1035. ἥνπερ ᾗ R. Dindorf, Bergk, recentiores. ἡ περὶ H. ἣν περὶ F. editions before Brunck. ἣν περιῆς P^1. Brunck, Bekker, Bothe. ἥνπερ ἧς Invernizzi.—κηρίνων R. Fracini, Gormont, Zanetti, Farreus, Grynaeus, Brunck, Invernizzi,

Dindorf, recentiores. κηρίων H. F. P[1]. Aldus, Junta, Gelenius, and the subsequent editions before Brunck, and Bekker afterwards.

1037. ἕλκεις σύ; τὸν vulgo. This reading was doubtless found by Marco Musuro (the Aldine editor) in the MSS. he used. ἕλκεις; τὸν MSS. "An legendum ἐξέλκεις.—ἄγω?" Dobree. Certainly not: she is dragging him *in*, not *out*. ἕλκεις ἄνδρα; τὸν (with ἄγω) Bergk. ἕλκεις; εἰς Meineke, Blaydes, Velsen. But with εἰσάγω the preposition is superfluous; and the girl's answer shows that the Hag had declared not merely whither, but for what purpose, she was haling the youth: viz. to be her husband.—εἰσάγω R. H. P[1]. vulgo. εἰσάγων F. ἄγω Bergk.

1040. μήτηρ ἂν H. F. P[1]. vulgo. The ἂν is omitted by R.—αὐτῷ R. H. F. vulgo. αὐτοῦ P[1]. Brunck.

1043. λόγον. This is Le Fevre's suggestion adopted by Brunck, and all subsequent editors. The MSS. and all editions before Brunck read νόμον, which, as Le Fevre says, migrated here from 1041.

1044. ἐξεῦρες R. H. F. vulgo. ἐξεῦρεν P[1].

1047. ἀντὶ R. H. P[1]. vulgo. ἂν F.

1048. παχεῖαν R. H. vulgo. ταχεῖαν F. P[1]. Junta.

1049. τονδί, παραβᾶσα Bothe, Meineke, Blaydes, Velsen. παραβᾶσα τόνδε MSS. vulgo. Brunck says "Trajectae voces sic ordinandae, ποῖ, παραβᾶσα τὸν νόμον, ἕλκεις τόνδε"; but this does not seem permissible. The collocation τόνδε τὸν νόμον was probably derived from 1043.

1055. ὑπὸ τῇσδε R. Scaliger (in notes), Kuster, recentiores. ὑπὸ τῆς H. F. P[1]. editions before Kuster.

1056. ἕλκει σ' R. H. P[1]. Brunck, recentiores. ἕλκει σε F. Junta, Gormont, Grynaeus. The other editions before Brunck have ἕλκει without either σ' or σε.—ἐμέ γ' R. H. F. vulgo. ἔμ' P[1].

1057. ἐξ αἵματος H. F. P[1]. vulgo. ἐξαίματος R.—φλύκταιναν R. H. P[1]. vulgo. φίκταιναν F.—ἠμφιεσμένη R. F. P[1]. vulgo. ἠμφιεσμένην H. Aldus, Zanetti, Farreus.

1061. πυρρὸν R. H. F. vulgo. πολλὸν P[1].

1062. χεσεῖ R. vulgo. χεσοῖ H. F. χεσῇ P[1].

1063. πλέον γ' R. P[1]. Le Fevre (in notes), Bentley, Kuster, and (except as hereinafter mentioned) recentiores. πλέον H. F. editions before Kuster. The Scholiast in his explanation (which is altogether erroneous) of the youth's meaning has the words πλέον ἧπερ βούλομαι, and Porson suggested that this reading should be placed in the text, and it is so placed by Dindorf, Bothe, Bergk, Meineke, and Blaydes: but Porson's suggestion was made before R.'s reading was known: and he would not, I feel sure, have made it afterwards.

1065. ἀξιόχρεως MSS. Gelenius, recentiores. ἀξιόρχρεως editions before Gelenius. The first ρ had obviously slipped in by mistake, but it gave occasion for some unseemly and ridiculous interpretations which have been swept away by the discovery of the true reading.

1066. μετὰ ταύτης R. Invernizzi, recentiores. μετ' αὐτῆς H. F. P[1]. edd. before Invernizzi.

1067. ἀτὰρ R. H. P[1]. vulgo. αὐτὰρ F. And so, four lines below.—ἥτις εἴ γε P[1]. Grynaeus, recentiores, except as mentioned below. εἴ τις εἴ γε R. H. F. editions before Grynaeus. Bergk strangely reads

ἥτις εἶ γραῦ, a quite impossible reading, since the youth supposes that he is speaking to a girl, and has not yet discovered that he is in the clutches of another Hag. With more probability Cobet suggests ἥτις εἶ σύ, which is adopted by Meineke and Velsen. But there is not the slightest necessity for any alteration of the text.

1068. ἐπιτριβείτ' ὦ 'Ηράκλεις R. H. vulgo. ἐπιτριβέντα ὦ 'Ηράκλεις F. ἐπιτριβείτ' ἂν 'Ηράκλεις P[1]. emending F.'s reading as usual.

1070. τοῦτ' αὖ R. Fracini, Gelenius, recentiores, except Kuster. τοῦτ' ἂν H. P[1]. all the other editions before Gelenius, and (by some singular oversight) Kuster. τοῦτο ἂν F.

1071. τουτί ποτε R. H. vulgo. τουτί τί ποτε P[1]. Junta, Gormont, Grynaeus. τουτί τί ποτε F.

1072. ψιμυθίου R. H. F. vulgo. ψιμιθίου P[1].

1073. ἡ γραῦς R. H. P[1]. vulgo. ἡ γραῦς F.—πλειόνων MSS. Suidas, Canter, Scaliger (in notes), Le Fevre (in notes), Bentley, Kuster, recentiores. νεκρῶν all editions before Kuster.

1075. σ' οὐδέποτ' R. P[1]. Grynaeus, Portus, recentiores, except Dindorf and Velsen. σ' οὐδέποτε H. F. all editions, except Grynaeus, before Portus. ὡς σ' οὐκ ἀφήσω οὐδέποτέ γ' Elmsley at Ach. 127. οὐδέποτέ σ' Dindorf, Velsen.

1076. διασπάσεσθέ R. H. P[1]. Fracini, Gelenius, Portus, recentiores. διασπάσασθέ F. all other editions before Portus.

1077. σ' ἔδει MSS. vulgo. σε δεῖ Cobet, Bergk, recentiores.

1078. οὐκ ἦν R. H. P[1]. vulgo. οὔκουν ἦν F. Junta, Gormont.

1079. ὑμῶν R. H. Grynaeus, Portus, recentiores. ἡμῶν F. P[1]. the other editions before Portus.

1082. ποτέρας προτέρας R. F. P[1]. Junta, Gormont, Grynaeus, Portus, recentiores. ποτέρας ποτέρας H. the other editions before Portus.—κατελάσας R. H. vulgo. Cf. Peace 711, where, as here, it governs the genitive. καλέσας F. P[1]. Junta, Gormont.

1084. ἦν μ' ἠδί γ'. This is a trifle nearer the readings of the best MSS. than the common texts. ἦν ἠί γ' R. Bekker. ἦν νὴ Δία γ' H. F. editions before Brunck. ἦν μὰ Δία μ' P[1]. ἦν γ' ἠδί μ' Brunck, Blaydes, Velsen. ἦν ἠδί μ' Invernizzi, and those not mentioned above.

1086. γ' ἂν ἦστε γενόμεναι H. vulgo. For ἦστε R. has ἦσται, and Velsen adopts Herwerden's conjecture ἴστε. F. omits ἂν, and P[1]. has γε ἢ στενόμεναι. Junta and Gormont read γ' ἂν ἢ στενόμεναι.

1087. ἕλκοντε R. H. P[1]. vulgo. ἕλκοντες F. ἕλκουσε Junta. ἕλκουσαι Grynaeus.—ἀπεκναίετε R. H. F. vulgo. ἐπεκναίετε P[1].

1089. τουτὶ τὸ R. H. F. vulgo. τουτὶ τί τὸ P[1].—τὸ Καννώνου R. Fracini, Gelenius, Portus, recentiores. τοῦ τὸ Καννώνου Rapheleng. τὸ Καννόνου H. τὸ Κανόνου Aldus, Grynaeus. τοῦ Κανόνου F. τοῦ τὸ Κανόνου the other editions before Gelenius. τὸ Διαγόρου P[1].

1091. δικωπεῖν ἀμφοτέρας δυνήσομαι R. H. F. vulgo. δικωτὸν ἀμφοτέροις κινήσομαι P[1].

1093. κακοδαίμων, ἐγγὺς R. H. P[1]. vulgo. κακοδαίμων, τί πέπονθα, ἐγγὺς F. Junta, Gormont.

1094. ἔσται σοι MSS. vulgo. Aldus omits the σοι.

1095. ξυνεσπεσοῦμαι R. H. vulgo. ξυμ-

πεσοῦμαι F. P[1]. Junta, Gormont, but P[1]. sets the metre right by inserting καὶ before ξυμπεσοῦμαι.

1096. ἐνὶ R. F. P[1]. vulgo. ἐν H. Aldus, Fracini.

1097. ἐὰν R. H. vulgo. ἢν F. P[1]. Junta, Gormont.—βούλῃ γ' F. P[1]. vulgo. βούλει γ' R. βουλούλῃ γ' H.

1101. ἔχουσαν R. H. P[1]. vulgo. ἔ-χουσα F.

1104. συνείρξομαι Grynaeus, Blaydes (in page 5 of the Preface to his edition of the Birds, Oxford, 1842), Bergk, recentiores. συνείξομαι MSS. all editions before Portus, except Grynaeus and Gelenius. συννήξομαι Gelenius, Portus, and all subsequent editions before Bergk.

1105. ὅμως MSS. vulgo. ὑμᾶς Meineke, Velsen. ὑμεῖς Blaydes.—πολλὰ πολλάκις MSS. Brunck, recentiores. The πολλὰ is omitted in all editions before Brunck, and the line is therefore one foot too short; save in the editions called Scaliger's and Le Fevre's, which, following a suggestion of Bisetus, begin the line with ἄκων, which they connect with the preceding line.

1106. ταῖνδε ταῖν H. F. P[1]. vulgo. ταῖνδαι ταῖν R. τοῖνδε τοῖν, at Cobet's suggestion, Meineke, Blaydes, Velsen.

1107. ἐπ' αὐτῷ τῷ R. Invernizzi, recentiores. ἐν αὐτῷ (without τῷ) all editions before Scaliger. ἐν αὐτῷ τῷ thenceforward to Invernizzi. ἐμαυτῷ H. F. ἐμαυτὸν P[1].

1108. τὴν P[1]. Brunck, recentiores, except Bergk, Meineke, and Velsen, who read τήνδ', a very improbable alteration. τῶν R. H. F. editions before Brunck.—ἐπιπολῆς R. F. Fracini, Grynaeus, Gelenius, Portus, recentiores. ἐπὶ πολλῆς H. editions, save as aforesaid, before Portus. ἐπὶ πολῆς P[1].

1109. καταπιττώσαντας R. H. P[1]. vulgo. F. has the nominative -τες, and so Junta, Gormont, Zanetti, Farreus, Blaydes.

1110. μολυβδοχοήσαντας R. P[1]. vulgo. -τες Gormont, Zanetti, Farreus, Blaydes. -τος H. The υ in the second syllable is changed into ι by F.

1111. ἄνω 'πιθεῖναι H. P[1]. vulgo. ἄνω 'πιτιθεῖναι F. ἂν ὠπιθῆναι R.

1113. αὑτῇ P[1]. Brunck, recentiores. αὐτῃ R. H. and all editions before Brunck, except Aldus, who, with F., has αὕτη.

1114. ὑμεῖς θ'. This was Bekker's suggestion, accepted by Dindorf (in notes), Bergk, and all subsequent editors. ὑμεῖς δ' MSS. and all the editions before Bergk.—παρέστατ' R. Fracini, Gelenius, and all subsequent editors except Brunck. πάρεστ' H. F. P[1]. all other editions before Gelenius, and Brunck afterwards.—ταῖσιν θύραις R. Invernizzi, recentiores. ταῖσι θύραις H. F. P[1]. ταῖς θύραις all editions before Brunck, who brought the line for the first time into metre by reading ταῖσδε ταῖς θύραις.

1115. τε πάντες R. Gelenius, recentiores, except Brunck. γε πάντες all editions before Brunck. πάντες (omitting τε) H. F. θ' ἅπαντες P[1]. Brunck.—τε δημόται Brunck, recentiores, except Bothe. τῶν δημοτῶν MSS. edd. before Brunck, and Bothe.

1117. μεμύρωμαι R. H. vulgo. μύρωμαι F. P[1]. μεμύρισμαι Athenaeus, xv. 43, which is adopted by Brunck, Bergk, recentiores as "the more usual form"; and that is probably the reason why Athenaeus so wrote it.

1118. ἀγαθοῖσιν MSS. vulgo. ἀγαθοῖσί

γ' Cobet, Holden, Velsen. — *ὑπερπέπαικεν αὖ* R. F. Zanetti, Farreus, Grynaeus, Portus, recentiores. *ὑπερπέπαικαν αὖ* H. Aldus, Junta, Gormont. *ὑπερπέπεκεν* Fracini. *ὑπερπέπεκαν* Gelenius, Rapheleng. *ὑπέρπαικε νῦν* P¹.

1119. *τούτων* R. H. vulgo. *τῶν* F. *αὐτῶν* P¹.

1121. *ἀπανθήσαντα* R. F. P¹. Grynaeus, Portus, recentiores. *ἀπανθήσασα* H. and all other editions before Portus.—*πάντ' ἀπέπτατο* Suidas, s. v. *ἀπανθήσαντα*, and so Grynaeus (though he writes it *πάντα 'πέπτατο*), Portus, recentiores, except as hereinafter mentioned. *πάντα πέπτατο* MSS. and all other editions before Portus. *πάντ' ἀπέπτετο* Brunck, Meineke, Holden, Velsen.

1122. *πολὺ βέλτιστα* R. F. P¹. Portus, recentiores. *πολὺ δὴ βέλτιστα* H. editions before Portus.

1123. *ἄκρατον* R. P¹. vulgo. *ἄκατον* H. F.

1124. *ἐκλεγομένας* R. H. F. vulgo. *ἐκλεγομένη* P¹. Brunck, Invernizzi. Scaliger and Le Fevre both suggest *ἐκλεγόμενος* which Meineke and Holden adopt. *ἐκλεγομένας* is the accusative governed by *εὐφρανεῖ*, *those who select*. *ἐκλεγομένη* and *ἐκλεγόμενος* are taken with *κέρασον*. *Mix, selecting*.—*ἔχῃ* H. vulgo. *ἔχει* R. *ἔχοι* F. P¹.

1125. *μοι τὸν* R. H. vulgo. *μου τὸν* F. P¹.

1126. *ὅπου 'στὶ* H. F. P¹. vulgo. *ὅπου 'στὶν* R.

1127. *αὐτοῦ μένουσ'* R. H. vulgo. *αἰτουμένης* F. *αἰτουμένοις* P¹.—*γ' ἂν* Brunck, Invernizzi, Dindorf, Bergk, Meineke, Holden. *γὰρ* MSS. vulgo. *ἂν* Velsen.

1131. *τίς γὰρ* R. F. P¹. vulgo. *τί γὰρ* H. Aldus, Fracini.

1132. *πλεῖον ἢ* MSS. vulgo. *πλεῖν ἂν ἢ* Meineke, Holden. *πλειόνων* Blaydes.

1135. With this verse F. and P¹. terminate. For the rest of the play we depend upon R. and H., which are however our two best MSS.

1137. *συλλαβοῦσάν μ'* H. vulgo. *συλλαβοῦσα μ'* R.

1138. *τασδὶ* R. vulgo. *τὰς δὴ* H.

1139. *περιλελειμμένος* H. vulgo. *παραλελειμμένος* R. Fracini, and all editions from Gelenius to Bergler, inclusive; and Invernizzi.

1142. *βλέπει* R. Kuster, recentiores. *βλέπῃ* H. editions before Kuster.

1145. *παραλείψεις* Brunck, recentiores, except Invernizzi. *παραλείψῃς* R. H. editions before Kuster, and Invernizzi.—*μηδέν'* R. Gormont, Grynaeus, Kuster, recentiores. *μηδὲν* H. all other editions before Kuster.

1146. *καλεῖν* MSS. vulgo. *καλεῖς* was suggested by Blaydes in the Preface to his first edition of the Birds (see on 1104 supra) and afterwards by Cobet, and is read by Meineke, Blaydes, and Velsen. But *καλεῖν* is the infinitive used, as often, for the imperative.

1147. *ἔστ' ἐπεσκευασμένον* MSS. vulgo. *ἐστὶν ἐσκευασμένον* Cobet, Meineke, Holden, Velsen.

1150. *ἔχω δέ τοι* R. Invernizzi, and all subsequent editions before Holden. *ἔχω γέ τοι* Lenting, Holden, Blaydes, Velsen. *ἔχουσά τοι* all editions before Invernizzi, H. omits the words, but preserves the accents over a blank. Unfortunately the accents are the same for all three readings.

1152. *καταβαίνεις* MSS. vulgo, but two or three early editions have *καταβαίνῃς*.

1153. *μελλοδειπνικόν* R. Bisetus, Bentley, Scaliger, recentiores. *μελοδειπνικόν* H. editions before Scaliger.

1154. *ὑποθέσθαι* R. vulgo. *ὑπερθέσθαι* H. Some editors think that the trochaic tetrameters should commence with this line. And Kuster therefore proposes *σμικρόν ἐστιν, ὅ τι γ' ὑποθέσθαι τοῖς κριταῖσι βούλομαι*, and Meineke, much more happily, *σμικρὸν ὑποθέσθαι δὲ πρῶτον τοῖς κριταῖσι βούλομαι.*

1155. *τοῖς σοφοῖς μὲν* Scaliger (in notes), Porson, Brunck, recentiores. *τοῖς σοφοῖσι μὲν* MSS. and all editions before Kuster. *τοῖς σοφοῖσι* (omitting *μὲν*) Kuster, Bergler.—*μεμνημένοις* R. Junta, vulgo. *μεμιημένος* H. *μεμνημένους* Aldus, Kuster, Bergler, Brunck, Blaydes. The latter says "Vulgatam revocavi," but the lectio vulgata is *μεμνημένοις* which he discards. No edition before Kuster (except Aldus) and no MS. has the accusative.

1156. *διὰτὸν γέλων* MSS. vulgo. Porson in his Preface to the Hecuba objected to the dactyl in trochaics and proposed *διὰ τὸ γελᾶν*, which is read by Meineke, Holden, and Velsen. But see the passage cited from Hephaestion in the Commentary on 893.

1158. *μηδὲν* H. vulgo. *μηδέν'* R.

1159. *ἀλλ' ἅπαντα* H. vulgo. *ἀλλὰ πάντα* R. Bekker, Blaydes. *ἀλλ' ἅπαντας* Dobree, Meineke, Velsen.

1161. *τὸν τρόπον* Brunck, recentiores. *τόν γε τρόπον* edd. before Brunck. *τόν τε τρόπον* MSS.

1164. *ὦ φίλαι* Dindorf, recentiores. The MSS. and editions before Dindorf omit the *ὦ* and place *φίλαι* at the end of the preceding verse.

1165. *ὑπανακινεῖν* MSS. vulgo. *ὑποκινεῖν* Cobet, Meineke, Holden, Blaydes, Velsen.

1169. *λοπαδο-* MSS. vulgo. *λεπαδο-* Le Fevre (in notes), Brunck, and subsequent editors before Bergk, and Blaydes afterwards.— *-τεμαχο-* H. vulgo. *-τεμαχοσ-* R. Bergk, Meineke, and Holden write *λοπαδοτέμαχος* in one word, distinct from what follows.

1170. *-υποτριμματο-* R. Fracini, Gelenius, recentiores, except Brunck and Invernizzi, who with H. and the other editions before Gelenius have *-υποτιτριμματο-*.

1171. *-παραο-* MSS. vulgo. *παρὰ* is the preposition "by the side of" that is to say "along with." The line is rightly translated by Le Fevre "*Laserpitium cum melle interfuso.*" Dindorf, however, suggests *πρασο*, Meineke *καραβο*, and Blaydes, followed by Velsen, writes *τυρο*. The emendations *πρασο* and *τυρο* stand self-condemned, for the word must necessarily be trisyllabic. If any change were required, I should suggest *καρυο*, but I feel no doubt that Aristophanes wrote *παραο* here, as *ἐπὶ* in the following line.

1172. *-κιχλ-* Le Fevre (in notes), Brunck, recentiores, a certain emendation, since thrushes and blackbirds are commonly coupled together, and *κίγχλος* is reserved for the next line. *κινχλ* MSS. editions before Kuster. *κιγκλ* Kuster, Bergler.— *-κοσσυφοφαττο-* Bekker, recentiores. *κοσσυκοφαττο* R. Invernizzi. *κοσσυφαο* H. *κοσσυφο* edd. before Invernizzi.

1173. *-αλεκτρυον-* R. vulgo. *-αλεκτριον-* H.— *-εκεφαλλιο-* Aldus, vulgo. *εγκεφαλλιο* MSS. Invernizzi, Velsen. *εγκεφαλο* Dindorf, Blaydes. *εγκεφαλιο*

Bothe. — *κιγχλο* MSS. vulgo. *νιγχλο* Gelenius to Kuster inclusive.

1175. *ταχὺ καὶ ταχέως* MSS. vulgo. *ταχέως ταχέως* Meineke, Holden. Dr. Blaydes offers six suggestions, (1) *πάνυ δὴ ταχέως*. (2) *πάνυ θαρραλέως*. (3) *ταχὺ θαρραλέως*. (4) *ταχὺ χἀρπαλέως*. (5) *πάνυ καρπαλίμως*. (6) *τρέχε καὶ ταχέως*. The sixth which is incomparably the best, he introduces into the text and is followed by Velsen. Dindorf thought that *ταχὺ καὶ* should be deleted, and I have placed the words in brackets.

1176. *λαβὲ* MSS. vulgo. *λαβὲς* Junta. *λαβὼν* Blaydes.—*τρύβλιον* R. vulgo. *τρίβλιον* H.—*λαβὼν κόνισαι* H. all editions before Invernizzi, and Bekker afterwards. *κόνισαι λαβὼν* R. Invernizzi, Dindorf, recentiores, except Blaydes, who has *λαβὲ κονίσας*.

1179. *ἰαὶ, εὐαὶ*. From these exclamations to the end, the reading is that of R. and modern editors generally. H. agrees with R. except that it divides *εὐαὶ* into two words *εὖ αἶ*; and repeats them five times (for R.'s four) in the final line, and has *εὐαίως* for *εὐαὶ, ὡς* in the preceding line, and so the editions before Invernizzi. From Gelenius to Brunck inclusive. *ἐπὶ νίκῃ* was changed into *ἐπινίκι'*. Bothe changes *εὐαὶ* into *εὐοὶ* everywhere after *δειπνήσομεν*, and Meineke, Holden, and Blaydes, do the same in the first two words of the final line. Bergk in 1179 changes *εὐαὶ* into *ἰαί*.

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